

The Homiletic and Pastoral Review

Cum Permissu Superiorum

OL. XXVIII, No. 11

AUGUST, 1928

Immolation

The Time-Spirit

The Eyes of the Preacher

Men of Science and the Catholic Church

Symposium on Mixed Marriages

The Basilica

Liturgical Notes—Roman Documents

Answers to Questions

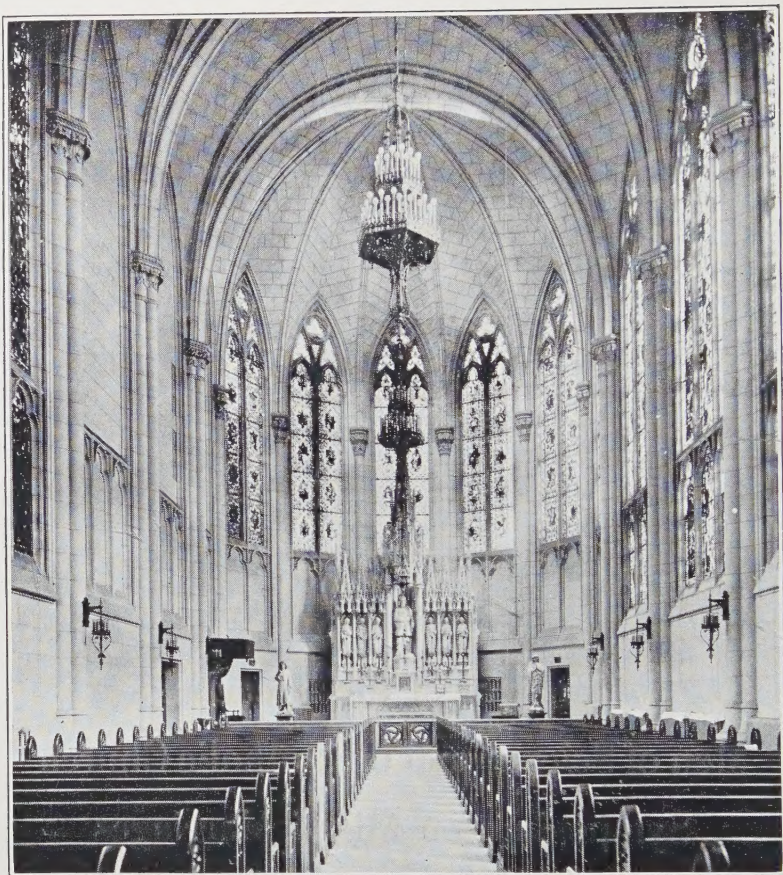
In the Homiletic Part: Sermons; Book Notes;
Recent Publications

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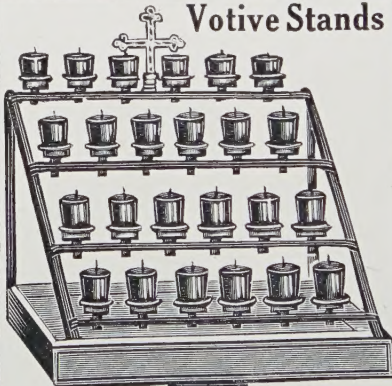
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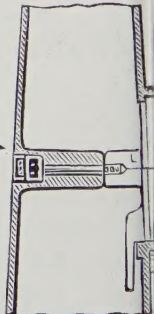
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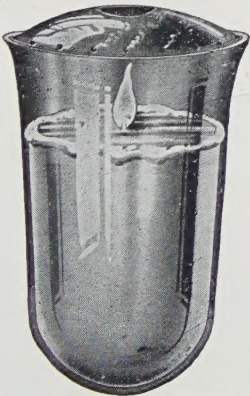
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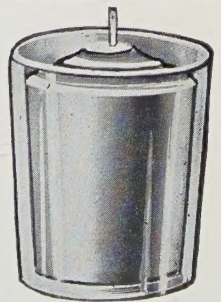
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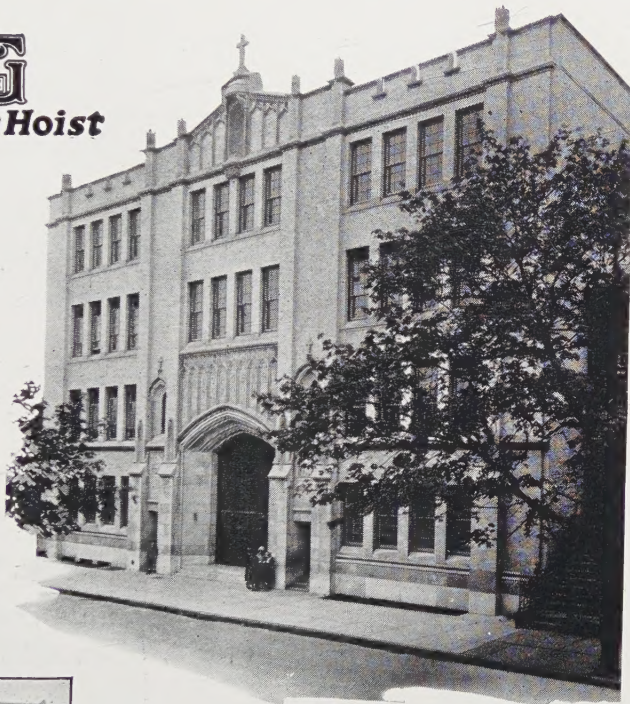
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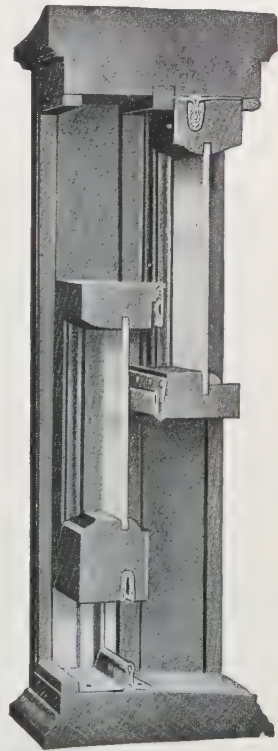
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A Monthly Publication

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AUGUST, 1928

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PASTORALIA

The Time-Spirit

Chaos, we have seen, is a term that well describes the condition at present prevailing in the intellectual and moral world. All landmarks have been wiped out. There is nothing that can serve as a signpost to the inquiring wayfarer. Dogmas have been discarded, and moral principles have been abandoned. The hapless wanderer is left entirely to his own devices, since there is no one who will take it upon himself to explain to him what is true or false and to tell him what is right or wrong. Philosophy, never very anxious to face the real problems of life and to assume the rôle of a mentor, is less inclined than ever to take upon itself the responsibility of settling the great issues of human existence; the churches, mostly content to act the modest part of social clubs and overbusy with problems of social reform, carefully avoid pronouncements on ultimate matters. Outside the Catholic Church, one looks in vain for authentic guidance in the realm of truth and morality. Pragmatism is running riot and sapping the foundations of human thought.¹

Worse even than this actual breakdown of traditional belief and more dangerous than the disintegration of convictions is the subtle spirit of the times that underlies these deplorable phenomena. The

¹ Chaos as it exists in the world of morals is graphically described by Father Ernest R. Hull, S.J.: "Of still more vital importance is the wreckage of traditional principles governing the moral conduct of individuals in relation to themselves and others. Witness the increase of suicide, and the doctrine of euthanasia encroaching on the sacredness of life. Witness the breakdown of the old ideas about marriage, the spread of divorce like a deadly epidemic, and the intimate evils of birthcontrol and the consequent suicide of the race. Witness the changed views of the relation of the two sexes which destroy the old division of labor, and undermine the conception of woman's place in the home. Witness the practical disappearance of the domestic spirit and the deprivations thus inflicted on children in the years of their training. Witness the way in which religion has not only been lost sight of among many, but has been relegated to the background as a purely personal affair; its exclusion from the senate and the school, and the futile endeavors which are being made to uphold the laws of conscience while removing from the background that divine Lawgiver on whose will the whole idea of morality rests" ("Our Modern Chaos and the Way Out").

time-spirit, as it may conveniently be called, is an all-pervasive, corrosive influence that takes a hold on the minds of men and unconsciously affects their attitude towards every question which they approach; it insidiously enters into all reasoning processes, distorting and vitiating them. It is not a thing, nor a clear statement of anything. You cannot affix a label to it, nor isolate it in a jar that, as a warning, bears the skull and crossbones. It eludes definition. But it is ubiquitous. It is just a general tendency, a gravitational pull that exerts its influence without manifesting its presence. Its characteristics are various. It is hostile to authority wherever authority stands in the way of individual self-assertion, whether it be in the province of truth or the domain of practical morality. It accepts expediency as the rule of conduct. It scorns ideals, and has no use for basic principles. It is contemptuous of tradition, but inordinately fond of whatever seems new and revolutionary. It is tolerant of every vagary of the human mind, because it believes in no absolute truth, no stability, no permanence, no universal canons, and no eternal values. Everything is relative. The very core and essence of things is flux and change. The fleeting moment is the only thing of which we are certain. Feeling is the ultimate criterion of value. Sensation is the highest form of human experience. Man must let nothing stand in the way of his self-expression. Happiness is the indisputable right of every individual. That is the program for which the time-spirit stands.²

The danger of this time-spirit lies in the fact that it is an atmos-

² "We describe the time-spirit, then, as a general tendency to exaggerate subjective claims at the expense of objective evidence. This general tendency manifests itself in particular tendencies, all having for their aim the undervaluing of the various forms of authority—the authority of evidence, the authority of God, the authority of Christ, the authority of the Church" (Thomas J. Gerrard, "A Challenge to the Time-Spirit," New York City). Revolt is the keynote of the time-spirit. This in itself is, of course, nothing new, for men at all times have revolted; their tragic history, in fact, began with a revolt. But the distinctive feature of the present-day revolt is that it is a revolt against everything. No restraint is allowed to stand; no authority must be recognized. Restraints are obstacles to development that must be removed. Repression is an evil. Discipline is harmful and stunts human nature. Father Otto Cohaus, S.J., explains how the modern mind arrived at this absurd position: "So befreit von aller Bindung durch Kirche, übernatürliche Ordnung, Dogmen und absolut geltende Wahrheitsnormen, machte man sich dann auch seine eigenen Sittengesetze und Moralsysteme zurecht. Utilitarismus wechselte mit Hedonismus, Progressismus mit dem moral sense. Auch da war Moralskepticismus oder Moralrelativismus die weitere Folge, bis dann schliesslich der Ruf ertönte: Nehmt dem Menschen die Ketten ab! und man das Ausleben aller Triebe als einzig richtige Lebenskunst und Moral aufstellte" ("Eine Neujahrsbetrachtung" in *Theologisch-Praktische Quartalschrift*, Linz). There is no need remarking that these doctrines have been carried into practice.

phere which penetrates everything. It is the very medium in which men live and breathe. It need not be explicitly stated, since it is universally taken for granted. The roots of modern literature are deeply imbedded in this soil. Philosophy and ethics are completely dominated by it. It constitutes the unspoken major premise of all modern reasoning. It is the matrix of the intellectual life of our days.

Closer inspection reveals this modern mentality to be nothing but a new version of naturalism and humanitarianism. It culminates in the apotheosis of man and the glorification of the flesh. Now, this cult of the natural has always been the great antithesis of Christianity, but it has never been so seductively and consistently propounded as in our days, not even in the heyday of paganism. Christianity, therefore, will again have to come to grips with the old, implacable enemy, and prepare for a combat of unusual intensity. The Holy Father has clearly visioned the danger, and pointed out the necessity of a powerful offensive against the insidious menace that threatens Christianity.³

MANIFESTATIONS OF THE TIME-SPIRIT

The time-spirit expresses itself in intellectual pride, in contempt for the lowly, in scorn for the old moralities, in impatience with time-honored conventions, in unbecoming sex freedom, in a rejection of all discipline, in a refusal to be bound by any law whether moral, social or even æsthetical, in an utter lack of idealism, and in a supercilious cynicism. This time-spirit finds its concrete embodiment in a class that loves to pose as the élite of the nation and that styles itself

³ Apostolic Letter addressed to His Eminence, Cardinal Oreste Giorgi, Protector of the Order of the Friars Minor, on the occasion of the Seventh Centenary of the Impression of the Stigmata of St. Francis. Father Owen Francis Dudley foresees the same conflict, and describes it as follows: "The issues, then, are clear. Men are now faced by the choice of two offers. Humanitarianism is the one offer, Christianity is the other. By Christianity we mean true Christianity—Catholicism. As a form of Christianity, Protestantism scarcely counts today in the world of thought. Its Christian doctrines are watered down to the point of insipidity. . . . Even now Protestantism is honeycombed with Humanitarian thought. But the Catholic Church stands before the world undivided, unmoved, unashamed, and unafraid. And the Humanitarian instinctively recognizes her as the enemy. Mr. Wells in his 'Men like Gods' significantly chose, not a Protestant clergyman, but a Catholic priest, to represent the Christian religion as the enemy of Utopia. Mr. Wells was quite right in choosing a Catholic priest. The Catholic Church and Humanitarianism are deadly enemies. They each stand for what the other hates. One stands for the Worship of God, the other for the Worship of Man. They each offer what the other rejects. One offers the Kingdom of God, the other the Kingdom of Man" ("Will Men be like Gods?" New York City).

the *intelligentzia*. The mental attitude of the *intelligentzia* is by far more widespread than the arrogant select clique that goes by the name. A recent writer characterizes the pretensions of the *intelligentzia* as precious hokum, and enumerates eleven varieties of this hokum. We shall see that the characteristics attributed to the *intelligentzia* closely correspond with the properties manifested by the time-spirit. We quote: "Second specimen of the Intelligentzia's Hokum: The new has value merely because it is new, and the old is worthless merely because it is old . . . Third Specimen: Pessimism is more artistic than optimism. In any stylish up-to-date intellectual product a love-affair must lead to adultery, suicide, one or more murders, or to cynical futility . . . Fifth Specimen: Realism consists in details of unchastity. What would the modern fictionist do without illicit sex relations as his theme! . . . He, the self-vaunted apostle of the new, has nothing newer to offer us than the scum and refuse of the mistaken pleasures of men and women since the world began. The advanced and enlightened brain of the intellectual, of which we hear so much nowadays, can discover no more novel theme than the weakest physical moments of the race. Fifth Specimen: Degeneracy is piquant. Why do the ultrarealists of today follow the buzzard instead of the eagle? Because of the cherished modern notion that the epicurean modern reader desires tainted meat . . . So the exotic writer of Modernia prepares a reeking corruptive dish for his readers, or else an anæsthetic concocted from the malodorous flowers of the night. Tenth Specimen: Slander of the dead is clever biography. To undermine this foundation of public esteem and love for the celebrated dead is a sport which deliciously appeals to the modern cynical temperament. Eleventh Specimen: The intellect is an infallible guide to the truth. That intellect is the only human guide stands as the fundamental assumption of modern intellectuals, which explains all their vagaries. It is a fatal assumption, for the unaided intellect of man cannot see around the next corner; it leads into the desert of rationalism, into the morass of doubt, among the rocks of mental and moral difficulty. Man's inner life perishes when it loses the beautiful mysteries of spiritual intuition." ⁴

⁴ Catherine Beach Ely, "Hokum of the Intelligentzia" in *The North American Review*, July, 1928.

EXIT IDEALISM

We give the following without commentary, for it is self-explanatory to an extent that any interpretation would be but a useless waste of words: "An age of cynicism is upon some of our schools," concludes an editorial writer in *The Nation's Schools* (Chicago). "Ideals are regarded as mushy, and our animal inheritance is studied rather than the human additions to it that we have been struggling for ages to acquire. Recently a certain high school was being looked over by a committee of university men with a view to deciding whether it should be placed on their accredited list. Classes in history, English literature, biology and psychology were inspected. One group of students was discussing the colonial period in American history. The whole hour was devoted to what might be called an exposé of the seamy side of life of two of our national idols . . . A group of senior students was discussing the unconscious in a class in psychology. The teacher was what is known as a Freudian. The pupils had been led by the teacher to take the point of view that all of us are dominated by impulses and passions which have to be given considerable rein or else they will make life intolerable for us. The teacher cited supposed cases of nervous and mental break-up because the great urges of life were utterly repressed . . . The impression a visitor got by listening in during the hour was that any one would be foolish to inhibit most of his impulses . . . The visitors didn't hear a word spoken in that school during the entire day which suggested in the slightest degree anything idealistic. It would not have been fashionable to have talked about ideals in any class, because that school is strictly modern. One expects this sort of thing in most of the universities these days, but he cannot help being disappointed when he finds that cynicism of the times is getting into the high schools too . . . If any one ventures to talk about idealistic things in most of the colleges today, the sophisticated students tend to close up on him and dismiss the matter by calling it applesauce. We are certainly entering, if we are not already in, an age of cynicism regarding idealistic conceptions of human nature and the objectives of human life." ⁵

⁵ Quoted from *The Literary Digest*, March 10, 1928. Now let us see how youth reacts to this teaching, and what it carries away from the classroom. Having some knowledge of human nature and the impressionability of the youthful mind,

A British observer of our growing generation arrives at a similar verdict, and tells us: "They know all about sex, and they discuss it with a frankness which I believe would be impossible in similar circles in England. They insist that morality is a tissue of conventions and hardly worth thinking about. As one young graduate of a Middle Western university expressed it to me: 'The professor of psychology tells me that chastity is only a secondary motive from the idea of property, so it doesn't seem much worth thinking about, does it?' One may tend to exaggerate these tendencies, but yet neither college presidents nor students would deny that they exist. Behaviorism, a form of psychology which seems to explain everything in terms of physiology removing any obligation for ethical conduct, has developed in many districts into a cult. The sororities and fraternities preach to their adherents the doctrine of self-expression in its widest sense."⁶

Approaching the subject from the literary angle, Professor Irving Babbitt also comes to the conclusion that our modern life suffers from lack of discipline. In an article dealing chiefly with Mencken, Dreiser, Anderson and Lewis, he says: "The crucial point in any

we anticipate that the results will be anything but good. These misgivings are borne out by Mr. W. O. Cross, a candidate for the Episcopal ministry, who writes about the morals of the campus and traces the lowered ideals of today to the naturalistic philosophy and new psychology which he says the student hears at college and half digests, and out of which he fashions a half-baked philosophy of his own. This he terms the Gospel of Pooh Pooh, and continues: "Of course, not every collegian so systematizes his gospel; most receive it, or its appropriate attitude, from the oracles; most of them only listen long enough to the sages of the dais to learn that religion is a weakness and morality a fraud, which the dais has not said at all, of course. Then, wofully muddled by these novel notions, the students become indifferent, and pooh pooh the dais as well as the pulpit and the code. . . . They remember only the careless speech, the sarcastic reference, the clever epigram of criticism. There are too many merely clever professors; superficially minded students are overpopular, and the glib are forever conversing and the sage too often criminally silent. Life's mysteries are approached with too little regard for its sanctities, and the natural humility of scholarship is too frequently submerged under conceit and a certain scintillating shallowness of thought and feeling. It is, I believe, the unqualified naturalism of the classroom, a naturalism misunderstood, misapplied, falling as it does in a soil wrongly furrowed by superstition, that has brought about a deplorable change in the view-point of many undergraduates, and has destroyed the socially treasurable inhibitions of early training and thereby unleashed passion to run to riot and perversity" (*The Literary Digest*, October 9, 1926).

⁶"Imitative College Morality" in *The Literary Digest*, October 31, 1925. As a fruit of the widely disseminated theory of self-expression and the right to happiness, Mr. R. T. Nichol regards the recent marriage of an American girl to a pagan magnate. He knows of equally strange, though not quite so sensationally exploited, unions and says: "In this hedonistic atheistic age, when all forms of self-indulgence are encouraged as so many forms of self-expression (which is inculcated in all the schools as the end of education), there seems no reason why things should stop here or why 'quainter' unions yet should not be sanctioned by public opinion" (*The Tablet*, London, March 31, 1928).

case is one's attitude toward the principle of control. Those who stand for this principle in any form or degree are dismissed by the emancipated as reactionaries or, still graver reproach, as Puritans. . . . That the decline of the traditional controls has been followed by a lapse to the naturalistic level is indubitable. The characteristic evils of the present age arise from unrestraint and violation of the law of measure, and not, as our modernists would have us believe, from the tyranny of taboos and traditional inhibitions. The facts cry to heaven. The delicate adjustment that is required between the craving for emancipation and the need of control has been pointed out once for all by Goethe, speaking not as a Puritan but as a clear-eyed man of the world. Everything, he says, that liberates the spirit without a corresponding growth in self-mastery is pernicious. This one sentence would seem to cover the case of our flaming youth rather completely. The movement in the midst of which we are still living was from its inception unsound in its dealing with the principle of control. It is vain to expect from the dregs of this movement what its 'first sprightly running failed to give.' Mr. Carl Sandburg speaks of the 'marvelous rebellion of man at all signs reading Keep off.' An objection to this purely insurrectional attitude is that, as a result of its endless iteration during the past century and more, it has come to savor too strongly of what has been called 'the humdrum of revolt.'⁷ Revolt we meet at every turn, and this insurrection against traditional morality is hailed as the new freedom. No tie is regarded as binding. If it interferes with what the individual mistakenly looks upon as his happiness, it may be broken.

⁷ *The Forum*, February, 1928. Commenting on this passage Father James M. Gillis, C.S.P., remarks: "Flaming youth, be it remembered, justifies its immodesties and immoralities by the selfsame plea that Mr. Mencken uses to justify his billingsgate—self-expression. Youth has heard of Freud and has caught the idea that all inhibitions are dangerous. One must release the inhibitions under penalty of being abnormal, so the young folk are desperately determined to be normal, that is to say, to be like the other fellows and girls. Releasing the inhibitions is equivalent to expressing oneself. The manners and morals of the young, as well as the writings of the ultra-moderns, are suffering from an excess of unregulated self-expression . . . With whatever regard is due to Freud, I must say that the release of the inhibitions seems to make more madmen than it cures" (Editorial Comment in *The Catholic World*, April, 1928). In spite of all this talk about freedom and self-expression, the present generation achieves little that could be called character, individuality, or personality. They are all monotonously and depressingly alike, as if cast in one mold. Says Dr. Harry Emerson Fosdick: "My charge against wide areas of the younger generation is that that which they call independence is not independence, but a cheap exchange of one conventional life pattern for another" (Baccalaureate Sermon at Wellesley, 1927).

The Ten Commandments themselves are sneeringly referred to as mere taboos that have grown out of social custom and that are fast being swept aside by the onward rush of human progress.⁸

This spirit is diffused about us as the air. It envelops the minds of men, and penetrates into the very texture of the soul. By a thousand avenues it gets into every one who breathes this miasmatic atmosphere. Its action is not less certain and fatal because it is slow and imperceptible. But for that very reason it is more dangerous. Materialism and naturalism—not so much as definitely proposed theories, but rather as tendencies and attitudes—are doing their deadly work all around us. This is a fact that should be honestly recognized and faced with determination.⁹ CHARLES BRUEHL, D.D.

⁸We say it again, youth in all this are merely putting into practice what has been for years dinned into their ears. This is also the view of Mr. James J. Davis, U. S. Secretary of Labor: "To put morality on anything but a religious basis is to build on sand. Today our children come out of their schools, uncertain whether it is not a superstition to speak of such a thing as a soul, still more uncertain how to regard the Bible which inspired their fathers . . . Teach a boy that he is nothing but an animated clod, that he is living in a godless world made up of a few gases and other elements, what is there to inspire him to live a creditable life?" (Quoted from *Good Housekeeping*, October, 1927). Along the same lines is the following: "If modern science has confirmed the dictum of Heraclitus that all things flow and change, if Westernmark and Frazer have shown that moral ideas are only the herd instinct and taboos of the tribe, if Darwin has proved that the species and kinds of things are not fixed but flow into one another by insensible gradation, if Nietzsche has proclaimed that Christian ethics is the slave morality of the weak, if Remy de Gourmont and Anatole France reiterate that the decency of the older American literature is only the impotence or the jealousy of the undersexed and fanatical Puritans, if Einstein's mathematical doctrine of relativity, which nobody can understand, has become confounded beyond unscrambling with the vague notion that nothing is certain and all things are relative, which everybody can too easily understand—the victims of the crude but insistent propaganda of these and similar notions in recent literature inquire, discriminate, distinguish, and define no further. These formulas become the touchstones by which they interpret, judge, and often dismiss without any effort to understand them the entire literature, history and philosophy of the main European tradition as if it were yesterday's *Chicago American*, last week's *Saturday Evening Post*, last month's *American Mercury*, last year's best seller, or last decade's theory of the atom or the germ cell" (Paul Shorey, "Literature and Modern Life," in *The Atlantic Monthly*, May, 1928).

⁹The situation is not confined to our country. It is a universal phenomenon. Father P. Gillet, O.P., may speak for France. He says: "Au point de vue social, nous nous heurtons aujourd'hui à deux causes principales de désorganisation lente et progressive des consciences: l'anarchie des doctrines, et la licence des mœurs . . . La licence des mœurs n'est pas moins funeste. A coup sûr les mœurs d'un peuple sont le reflet des doctrines qu'on lui prêche; mais plus encore que les doctrines, elles pèsent efficacement sur l'organisation des consciences, ou leur désorganisation. Or, qui oserait soutenir que, de nos jours, les mœurs ne se sont point relâchées, et qu'il ne s'est pas accompli, au point de vue de la conduite, une révolution analogue à celle que nous avons constatée dans la pensée? . . . A quoi n'est pas exposée la conscience des jeunes gens qui vivent dans un pareil milieu social, voient tout ce qui s'y passe, lisent tout ce qui s'y publie, et entendent tout ce qui s'y dit? Elle court un danger perpétuel de désorganisation. Parallèlement à l'analyse doctrinale qui énerve et obscurcit leur intelligence, la licence des mœurs, en flattant leurs passions, anémie leur volonté" ("Devoir et Conscience").

IMMOLATION

By JOSEPH BRODIE BROSNAN, M.A.

In the April issue of *THE HOMILETIC*, Dr. A. MacDonald writes an interesting paper on "Immolation, Mystical, Moral, Real." Of his firm conviction that "immolation . . . in the case of a living victim involves the slaying of the victim by the shedding of its blood," there can be no doubt.

Other views he rules out, not by argument, but by strong assertion. "In vain will you cite against this the case of Melchisedech . . . As for the emissary Goat, in all likelihood it was devoured by wild beasts. In any case, the real victim was the other goat, which was offered at the same time and immolated" (p. 719). "As the mystical immolation did not make the Supper a sacrifice, neither does it make the Mass a sacrifice" (p. 720).

IMMOLATION ESSENTIAL TO SACRIFICE

Needless to say, there are very many, if not a majority, at the present day who reject these views and the theory whence they proceed. The question of immolation is a very vexed and difficult one. If one were to cite the various views and the varying shades of opinion on principal views which abound on this question, not a short paper but many volumes would be requisite. Dismayed by the crux of immolation, some go so far as to opine that the whole sacrifice is found in oblation and in oblation alone. One, however, agrees with Dr. A. MacDonald that "the offering and the immolation" are "essential elements" of sacrifice.

IMMOLATION NOT THE SAME THING AS DESTRUCTION

A minute and exhaustive study of St. Thomas lasting over years has led me to the conviction that "immolation" and the "slaying of the (living) victim by the shedding of blood" are not synonymous. Maldonatus (*Epistola ad Gentianum Hervetum*, 1677) wrote: "To sacrifice does not mean to slay, nor does to slay signify to sacrifice. Wherefore, if you consider the nature, the reality (*veritatem*) and even the meaning of these names, neither is sacrifice slaying nor slaying sacrifice. If however you consider fashion, I do not deny

that, because these two things (sacrifice and mactation) are found united, one name is often used instead of the other" (p. 13). One cannot agree with his assertion that "sacrifice . . . consists in the oblation," unless oblation is used as a generic term for sacrificial oblation. Sacrificial oblation does embrace both oblation and immolation.

IMMOLATION IS THE OUTWARD EXPRESSION OF OBLATION

Briefly, immolation is the due outward expression through an offering of the inner sacrifice rendered to God. Both of these—that is to say, what is offered and its outward manner of expression—require divine approval. The outward expression must always be true; it must truthfully and outwardly convey the inner sacrifice, even as an outward word conveys the inward idea. It must contain the inner sacrifice, as an instrument contains the power which it shows and utilizes. It will contain the inner sacrifice more or less perfectly according to the perfection of what is offered, the intention and power of the offerer, and the manner of expression employed. Apart from divine ordinance, and looked at merely from an intrinsic viewpoint, there seems no sufficient reason why the manner of expression should be one and one only. The outward expression and the manner of the outward expression are clearly for man and for man's needs; according to those needs they might vary. Nor can one believe that the manner of outward expression must always consist in the destruction of the offering. While approved and adequate outward expression is of the essence of outward sacrifice, it does not seem that any particular manner of such expression is so essentially connected with its essence as to exclude all others.

In his treatment of sacrifice, St. Thomas begins by distinguishing the inner from the outer sacrifice. The external sacrifice is the outward and due expression of the inner sacrifice. Sacrifice is a peculiar act of the virtue of religion. Each peculiar act of special virtue requires that "*aliquid fit circa*"—that something be done with reference to—what it employs to express itself as a special virtue. In sacrifice, the virtue of religion by a particular act employs something which it offers to God to pay him uniquely supreme worship. As regards this "something offered," St. Thomas logically requires that "*circa res Deo oblatas aliquid fit.*"

It is the person that practises virtue who modifies according to the demands of a given virtue what he here employs. He does so by a proper intention and will, while employing an object that is meet and fitting. Into this he admits what is meet and fitting. He rejects what is unmeet, unbecoming or contradictory. Likewise, the priest who offers the sacrifice, takes a meet object which he offers to God. While offering this with the proper intention and will of paying supreme worship to God, he accepts into the offering such things as God approves or commands for the outward expression of the sacrifice; he rejects everything else. Through the will and power of the priest, the oblation and what is related to the same become to men the divinely approved expression of the interior sacrifice which the priest is paying to God. The offering is thus made an outward expression of supreme worship. It becomes at once both the sacrificial victim and the sacrifice itself.

DESTRUCTIVE IMMOLATION NOT ESSENTIAL

One cannot find anywhere that the *destruction* of the object offered is essentially either the personal act of the priest or a peculiar act of his priestly order. One cannot, therefore, deem destruction of the essence of sacrifice. No doubt at times the priest does accept and does relate to what he offers a particular kind of destruction. Yet, St. Thomas plainly hints that, by God's decree, this is regulated by man's needs at a given time. When the animals used of old in sacrifice were a source of idolatry in Egypt to the Jews, their destruction in sacrifice was commanded. Before the incident of the Golden Calf, no such command is found. In itself, destruction cannot be deemed an act of religion; in itself, it is neither a sufficient satisfaction of serious sin nor a merciful work of God. Destruction does not restore an injured property, nor indicate an action of love and good-will even in God. By itself, it does not bind to God nor to his service—an essential of everything that is sacred. It may somewhat satisfy an avenging or vindictive justice, but in itself it cannot conciliate or satisfy the injured good-will of the avenger. Sacrifice does conciliate, and of itself it is essentially a sacred thing: for fallen man it is a work of mercy. Immolation being essentially the outward voice of sacrifice (which through the offering sufficiently bespeaks to men what the sacrifice is, what the worship is which it pays to God,

etc.), one cannot believe that the fact of the offering being a living or a non-living being could seriously interfere with the intrinsic nature of outward sacrificial expression or immolation. The only interference possible is accidental. In other words, there may be another manner of conveying the same meaning.

IMMOLATION ON THE CROSS AND IN THE MASS DIFFER IN MANNER

Christ in the Eucharist is as a sacrifice exactly one and the same offering and exactly one and the same essential immolation. He offers the same sacrifice, voices the same sacrifice to men through the same identical "res oblata." He conveys to them the same identical outward meaning. The manner, though, whereby through the "res oblata" He conveys this outward meaning, is of course different. The manner on the Cross was by actual blood-shedding; the manner in the Eucharist is by a representation derived from and receiving all its meaning and force from the blood-shedding of the Cross. A representation (although the same in meaning) has not indeed the same effective force with men as the original. It is the original which convinces men both of the truth and of the reality of the representation. In this sense, the original completes and consummates the representation.

IMMOLATION IN THE SUPPER AND THE MASS NOT DIFFERENT

In the *Summa* (III, Q. lxxxiii, art. 1 C)—perhaps the only place in his works where St. Thomas explicitly treats of immolation—the distinction between the Eucharistic Sacrifice at the Last Supper and the Eucharistic Sacrifice in the Mass is not found. St. Thomas is dealing with the Eucharist as a Sacrament, and says expressly: "The celebration of this Sacrament is an 'imago representativa passionis Christi.'" Clearly, the celebration of the Eucharist takes place both in the Supper and in the Mass.

What he says about "immolation" has, therefore, the same force for the Supper as it has for the Mass. It is equally true of both. When it is remembered that according to St. Thomas an image has two essentials (derivation and likeness), to translate "imago representativa" as "an image or representation" can hardly be correct. It must likewise be incorrect to make "the immolation in the Supper but a pledge of the real immolation to follow."

Clearly, a pledge is not "an image," nor is it derived from the original. The true interpretation of St. Thomas seems to be that all immolation is real, all immolation mystic. Representative immolation is distinguished from non-representative or absolute immolation, inasmuch as the latter of itself sufficiently bespeaks its meaning to men. The former cannot do so sufficiently without reference to that from which it is derived. His failure accurately to understand what St. Thomas means by immolation seems the fruitful source of many mistakes in Dr. MacDonald's paper.

In the Supper and the Mass, therefore, there is according to St. Thomas identically the same priest, identically the same offering, identically the same outward meaning and worth, conveyed to the world by the same offering. The manner only, whereby the offering in the one conveys its meaning and worth, is not the same manner as in the other. In the Eucharist, of course, the manner of representation is derived from and receives its meaning from the manner of the Cross; it is an "*imago representativa*." It makes the Cross "re-present," and secures not exactly a "continuation" but a complete presence of the Cross—the identical sacrifice of Calvary in everything except that the mode of offering here is not that of actual blood-shedding.

THE EYES OF THE PREACHER

By THE RIGHT REV. MSGR. H. T. HENRY, LL.D.

I

In the second of his "Dialogues on Pulpit Eloquence," Fénelon speaks of the eloquence of the eyes in preaching: "To succeed in depicting the passions, it is needful to study the movements which they inspire. For example, remark the movements of the eyes, the hands, the motions and postures of the whole body . . ." He, first of all, directs attention here to the movements of the eyes, and his interlocutor takes up this question, very naturally, immediately after Fénelon has concluded a fairly long paragraph on the physical side of preaching: "But you have spoken of the eyes; have they also an eloquence belonging to them?" Fénelon replies: "You might be quite sure that they have. Cicero and all the ancients assure us of the fact. Nothing speaks so eloquently as the countenance; it expresses every passion of the soul, but in the countenance, the eyes have the principal power; a single look at the right time will penetrate to the bottom of the heart."

It may easily be that Fénelon was thinking of that pathetic moment in the Passion of our Lord when, after Peter's denial of all knowledge of Him, "the Lord turning looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou shalt deny Me thrice. And Peter going out wept bitterly." This was, indeed, an admirable illustration of Fénelon's contention that a single look at the right time will penetrate to the bottom of the heart. It is perhaps in character that the only Evangelist who records that single look of our Lord should have been the physician, St. Luke.

The Dialogue of Fénelon, however, continues uninterruptedly, the interlocutor commenting: "You remind me that the preacher of whom we were speaking usually kept his eyes closed; when you looked at him in front, the effect was displeasing." Fénelon replies that the unpleasant effect of this failure to use the eyes was "because you feel that he was wanting in one of the elements which should have given life and animation to his discourse." In return, he is asked: "But why does he do that?" Fénelon's explanation was that

the preacher in question was "under pressure to continue speaking : and he shuts his eyes, because his memory is working laboriously, and this assists it."

Now the preacher in question was none other than the wonderfully able preacher, Bourdaloue, although Fénelon does not name him. Father Longhay, S.J., in his "La Prédication," discusses the matter in a footnote (chapter 7, sec. 2), admitting that many critics have accepted the accusation, although minimizing it more or less in their phraseology. But if the accusation is correct, he says, there is but one word to be said : "Let us be careful not to take Bourdaloue as a model in this matter." He adds that, apart from what might be said against the authority of the "Dialogues" of Fénelon, which was a work of youth where not everything is beyond question, we may see in the passage a hyperbole wherein one perceives a tinge of the humorous. But Longhay declares that, if the passage is to be understood literally (namely, that Bourdaloue was accustomed to preach with his eyes closed), "we can scarcely believe it. His style is praised : how could it be, with his eyes closed? One might listen to a blind preacher with interest ; but how could we listen for a long time to an orator who shuts his eyes in order to secure his memory? Is not the reported fact impossible, morally and physically? A zealous preacher does not deprive himself of the opportunity of communing with his auditory, but he does suffer this deprivation when he does not even look at his hearers." A little further on, Longhay argues that Fénelon himself speaks of the gestures or action of Bourdaloue, and that it is assuredly a physical impossibility to gesticulate habitually with the eyes shut—a fact which everybody can prove for himself by committing to memory a page of the great preacher and trying to utter it as "we are told Bourdaloue said all of it. This would be a *tour de force*, a constraint, a self-contradiction which one could impose neither on his spirit, nor on his sensitiveness, nor even on his organs." He adds that Maury's portrait of Bourdaloue has no value, as it is but a reproduction of the mask of the corpse.

When we shall have considered, further on in the present paper, some of the important testimonies to the power of the eyes in public speaking, whether that speaking be from the platform or the pulpit, we shall doubtless be strongly inclined to sympathize with Longhay in his repudiation of Maury's flat assertion, and also to deprecate

the effect which Maury's assertion may have had upon English readers. The assertion in question, together with Maury's comment upon it, is to be found in the translation made in England by John Lake Neal and later published also in America, with the title, "The Principles of Eloquence": "Bourdaloue's action was very impressive, although he continually had his eyes shut when he was preaching" (p. 291).

It is not improbable that this translation was, at least partly, the source of Simpson's views, in his work entitled "Lectures on Preaching": "The eye has an immense influence over a congregation. It often speaks the feelings in advance of words. People are anxious not only to hear, but to see, the preacher, and this power of the eye is one of the great elements of oratory; yet, other qualities may lead to great excellence and power without this. Blind men are sometimes very eloquent. Bourdaloue, who was famous for oratory, kept his eyes almost closed lest he might be diverted from thinking of the matter of his sermons which he had carefully prepared" (p. 187). The Abbé (later Cardinal) Maury declared that the action of Bourdaloue was very impressive, in spite of the closed eyes of the orator—and Maury was himself, as Edmund Burke recognized, a very eloquent as well as a courageous man. But Maury lived a century after Bourdaloue, and one wonders where he obtained his information concerning the curious habit of closing the eyes in the case of a preacher so renowned for the impressiveness of his action in the pulpit. Longhaye argues that Maury's portrait of Bourdaloue has no value, since it merely reproduced the orator's death-mask, or a portrait made after his death. The interest stirred up by the question at issue still persists, and this is not strange, since the importance of the matter is even less historical than it is practical.

II

If it could be proved that so effective a pulpit orator as Bourdaloue even customarily—not to say constantly—preached with his eyes shut, his wonderful success would prove a large obstacle in the pathway of those who contend strenuously that an expert use of the eyes in preaching is a practical necessity for obtaining the best results.

It is clear that Longhaye esteems that expert use very highly, and in so far is of one mind with Fénelon, from whom he differs

only as to the alleged fact that Bourdaloue preached with closed eyes. Writing in "The Catholic Encyclopedia" on Bourdaloue, Father T. J. Campbell, S.J., thinks that "for most readers, the printed text of his discourses is wearisome in spite of the wealth of instruction it contains. It needs the voice and action of the orator to give it power . . . Chérot, who has made an exhaustive study of Bourdaloue, dismisses with contempt the story that the orator spoke with his eyes shut. For a court preacher who had to distribute compliments to the dignitaries present, and who angered them if he did not do it skilfully, or omitted anyone who expected it (as happened in the case of Mme. de Guise), it would have been a difficult or rather impossible task to perform that duty if he did not use his eyes. The picture that so represents him was taken after his death."

We may fairly consider that more is at stake than the "action" of Bourdaloue when we think of the varied character of the attack made on the legend of his closed eyes. Longhaye points out that the "Dialogues on Preaching" were the work of an immature Fénelon. Campbell questions the authorship of the work. Chérot dismisses the legend with contempt. Longhaye argues that it would be impossible for a preacher to gesture as Bourdaloue did (and as Fénelon acknowledges he did) and at the same time keep his eyes shut. Campbell argues an equal impossibility in the distribution of the traditional compliments to the exalted hearers of the sermons.

Is all this pother concerned simply with the fact of Bourdaloue's manner of preaching? Longhaye was not particularly interested in that fact when he gives it so much attention in his work entitled "La Prédication," but had an important question before him as to the proper manner of delivering a sermon, and the alleged fact seemed to militate against the importance of the use of the preacher's eyes. That is the question before us in the present paper—a question not really delayed in our consideration of it, despite the length of time it has apparently taken us to get down to it; for Bourdaloue's grandiose figure stood too prominently in our way to brush it aside without sufficient commentary on one alleged fact about it.

Testimony to the effectiveness of the eyes in public speaking is both ancient and modern. Cicero placed the power of the voice first in his estimation, but forthwith spoke, in his *De Oratore*, of

the commanding power of the countenance, and this, he noted, was ruled over by the eyes. In "The Preparation and Delivery of Sermons," Broadus appears to contend that the eye may at times be more potent than voice or countenance for the orator's effect upon his hearers. "No man," he says, "can describe this; he cannot fully recall it afterwards, and at the moment he is too fully under its influence to think of analyzing and explaining it. But every man has felt it—the marvellous, magical, at times almost superhuman power of an orator's eye. That look, how it pierces our inmost soul, now kindling us to passion, now melting us into tenderness! And all the better that it is not felt as a thing apart from speech, but blends with it more thoroughly than gesture can, more completely than music blends with poetry, and reinforces, with all its mysterious potency, the power of thought and sentiment and sound" (37th ed., p. 445). He is arguing against the reading of sermons in the pulpit because it interrupts this wonderful expressiveness of the eyes, grievously diminishes its power, reduces it to "nothing better than occasional sunbeams, breaking out for a moment among wintry clouds." The argument is pleasant for us to contemplate for the reason that we are not accustomed to the reading of sermons in the pulpit, or from the platform of the altar, and still less from the sanctuary rail (where, indeed, some priests prefer to stand since this position brings them physically and psychologically nearer to their hearers). Inasmuch, nevertheless, as it is quite possible for us to neglect the full use of the eyes as instruments of coördinate expression with the voice, the countenance, and the gestures (although we do not read our sermons from manuscript or even, ordinarily, with the help of notes placed under the occasional scrutiny of the eyes), attention will be directed further on in this paper to the misuse we may make of this wonderful help to effectiveness in our preaching.

Elsewhere in his volume, Broadus quotes (p. 500) McIlvaine's tribute to the power of the eyes in oratory: "The expressive power of the human eye is so great that it determines, in a manner, the expression of the whole countenance. It is almost impossible to disguise it. It is said that gamblers rely more upon the study of the eye, to discover the state of their opponents' game, than upon any other means. Even animals are susceptible of its power. The dog watches the eyes of its master, and discovers from them, before a

word is spoken, whether he is to expect a caress or apprehend chastisement. . . . All the passions and emotions of the human heart, in all their degrees and interworkings with each other, express themselves, with the utmost fulness and power, in the eyes."

While we thus find testimonies, ancient and modern alike, to the importance of the eyes in preaching or in any public speaking, it is well to be on our guard against a not improbable misapprehension. Having quoted McIlvaine, Broadus immediately adds a comment which is both interesting and admonitory: "Now, the eyes we can in some respects control. We cannot by a volition make them blaze, or glisten, or melt; but we can always *look at* the hearers. And the importance of this it would be difficult to overstate." The comment is just and helpful.

III

It has been said (how correctly, I do not know) that much is made in France of the apparent emotions written on the face of the accused man in a criminal trial. The reporters of the press comment at great length on the flashing or downcast glances of his eyes, their steady or wavering gaze, and the like. We are apt to discount all such external evidences of emotion and to judge the case simply on the objective evidence brought forward. And it may be that we similarly discount the importance given to the question of Bourdaloue's customary use of his eyes in preaching. The discussion of that question has, very naturally, been a French one—Maury, Longhaye, Chérot, Fénelon (if, indeed, Fénelon was in fact commenting, in his second Dialogue, on Bourdaloue). Are French critics and writers apt to overstate the importance of an orator's merely external appearance?

Fénelon is said to have been a powerful preacher as well as an exquisite literary stylist and a clear and profound thinker. His contemporary, Saint-Simon, in his "Mémoires" (quoted by Sanders in his "Fénelon, His Friends and His Enemies," p. 411), wrote: "*Ce prélat étoit un grand homme maigre, bien fait, pâle, avec un grand nez, des yeux dont le feu et l'esprit sortoient comme un torrent . . .*" And Ponlevoy, in his "Life of Father de Ravignan, S.J.," wrote: "The greatness of his character showed itself chiefly in the firm and noble carriage of the head, and in *the burning and penetrating glances of his eye*. Force had its seat in the broad, high

forehead. His eye was ordinarily mild and winning, but it displayed *flashes of genius, zeal, and, on occasion, menace*" (Eng. Transl., p. 597). I have italicized the emphatic descriptions of the eyes in the characterizations made of Fénelon and de Ravignan.

The diffident preacher of today may modestly disclaim such natural endowments, saying again the old disclaimer: "Davus sum, non Œdipus." He feels that he is unable to make fire and animation gush forth from his eyes, as Saint-Simon said of Fénelon, or to imitate the burning and penetrating glances displaying flashes of genius, zeal or menace, as Ponlevoy said of Père de Ravignan. And so the eyes may seem to be of less importance to him in his preaching.

The comment I have quoted above is appropriate here: "Now the eyes we can in some respects control. We cannot by a volition make them blaze, or glisten, or melt; but we can always *look at* the hearers. And the importance of this it would be difficult to overstate." I have called this a helpful comment.

One obviously valuable result of constantly looking at our hearers while we preach to them, is that we can find out whether we are losing their attention or retaining it. If their eyes begin to wander aimlessly or to gaze fixedly at the "painted windows" or at some other person in the church, or if their heads begin to droop and nod in evidence of lethargy or sleepiness, we may well change our discourse for the moment into an attempt to arouse a new interest among our hearers. This was, I recall, the method of Father Pardow when speaking to the seminarians in retreat many years ago. The September afternoons were usually hot, the chapel was fairly stuffy, and our heads began to droop insensibly. Father Pardow's eyes ranged ceaselessly about the chapel, and easily noted the first signs of inattention. He forthwith awakened us to renewed interest by some permissible quirk or quip or anecdote, and he then continued his argument until new signs of inattention appeared and forthwith received similar treatment. Pursuing that method with seminarists and with the laity alike, he was gradually enabled to discover what subjects and what manner of treatment would interest his hearers, and perhaps for this reason—at least partly—gradually fashioned himself into the exceedingly powerful and effective preacher that he became in spite of many natural handicaps.

Another obvious result of keeping our gaze fixed upon our hearers

is that they are insensibly quickened in their attentiveness. The eyes of the preacher, gazing now at this portion of the auditory, again at another portion, make him appear to speak personally to every one of his hearers, and they relish this fact. They could hardly perceive, at their distance from the speaker, whether his eyes pour forth burning glances of zeal or of love or of reproof—but they can easily perceive whether he is really addressing them or is merely communing, as it were, with himself.

Now, it is quite possible that a priest who has written out his sermon carefully and memorized it earnestly may have unconsciously adopted a mannerism of looking anywhere but at his hearers. He may have fallen into this habit through a fear of distraction to his memory if he looks at the congregation and therefore cannot fail to note—and to be distracted in his attention by—their semi-conscious attitudes, their movements of head or of body, the arrival of late-comers, the occasional departure of a mother with her baby, and the like. He finds his safety in looking modestly down at his feet, or up at the ceiling, or horizontally at the top of the front door, and in keeping his gaze fixed thus throughout the sermon. In proportion as his memory is inexact, his self-concentration grows and his appearance of self-communing and of aloofness from those he is supposed to be addressing becomes less and less attractive to his auditory. If it be true that a blind man can sometimes be very eloquent, it is because the hearers recognize his physical limitations and accept them without danger of misapprehension. But it still remains true that the eyes are the windows of the soul, and that it is the soul that speaks to the soul, or, as St. Francis de Sales beautifully and briefly said, *Cor ad cor loquitur*—a warning to preachers which Cardinal Newman erected into a motto for himself.

MEN OF SCIENCE AND THE CATHOLIC CHURCH

By BERTRAM C. A. WINDLE, Sc.D., M.D., Ph.D., LL.D., F.R.S.

Years ago, while I was still engaged in the practice of medicine, it was my lot to be a Crown witness as surgeon in a shooting case. The defence was that the user of the revolver was in real danger of death from the street rough whom he shot. In the course of his speech, the counsel for the defence, alluding to the fact that his client had lived for a number of years in the United States, made the remark, "where of course everybody carries a revolver in his hip pocket." This was intended as an explanation of the fact that the man was thus armed—an unusual thing in England. "Mr. Smith," said the Judge, interrupting the speech, "that is not in evidence." "No, my Lord," was the reply, "but it is matter of common notoriety." The jury thought so too and acquitted the man—as I think, very properly.

But consider what a thing this "common notoriety" is, and how, once established, it is almost impossible to get it out of people's minds. By this time it is a "matter of common notoriety" that between Science and the Catholic Church the struggle is mortal, and that one or the other must go down. In fact, it is a "matter of common notoriety" that "it has come to this, that Roman Christianity and science are recognized by their respective adherents as being absolutely incompatible, they cannot exist together; one must yield to the other; mankind must make its choice—it cannot have both." Of course, those words were given to the world by one of the most facile and fecund liars that it ever harbored, and, of course, there is not one word of truth in the number which it contains. But what of that? Draper was an honorable man—at least, so many imagine; he was a man of science—of sorts no doubt—and surely he must know. The present writer has recently dealt with this question in a little book¹ to which Mr. Belloc contributes an introduction wherein he remarks "that it should be supposed that there is a conflict between the Catholic Church and physical science, is one of the most astonishing psychological phenomena of our time. It is in the nature of a legend, but a legend with no correspondence to reality. It

¹"The Catholic Church and its Reactions with Science" (The Macmillan Company, New York City).

is believed in with a firmness and devotion which makes one envy the faith of the believers, and yet not one of them could tell us the grounds of his belief. However, the feeling is there; it is very strong; and it must be met with patience."

It is a matter which must constantly confront the clergy—perhaps a little less today than some years ago, when science was more cocksure than it now is, but still pretty frequently. Moreover, it is one which I take it is a little outside the usual path of the clerical student. It may, therefore, be worth a little discussion. Quite recently there has been a literary warfare between Mr. Belloc and Mr. Wells over the latter writer's "Outline of History," in which Mr. Belloc attacks not only the history but the science contained therein. Into the merits of that controversy I am not about to enter, but I am concerned with the criticism of the two books which appeared in the English periodical: "Nature" (the leading scientific journal of England) over the signature of Sir Arthur Keith, F.R.S., a very old friend of mine whom I much respect. Sir Arthur is a very distinguished man of science, and is, I see, to be the next President of the British Association. He seems filled with surprise and really—may one say it?—not altogether with pleasure to find that Mr. Belloc is quite prepared to accept evolution, though he does not agree with Natural Selection. Nor do others, it may be added, agree with this hypothesis. Sir Arthur, however, does, and seems to think that it is Belloc's religion that gets him wrong on this point, as if the theory in question is or could be in any possible way a difficulty to a Catholic from his religious standpoint.

My dear old mother, who died at a very advanced age, used to say to me at times when I suggested that the stories of Alfred and the cakes and William Tell and the apple were not history: "My dear, I was taught them as a child, and I will go to my grave believing them!" That, most unfortunately, is the attitude of more than one man of science, though he would go to his grave rather than admit it. In fact, it is far worse than that, for, to take the maximum case known to me, I may bring into court a letter which I saw in an American periodical in which the writer actually laid it down as his opinion that it was an insult to Science to try to show that there was really no difficulty between it and religion when the matter was properly viewed. That or a modified degree of the same opinion is

the attitude of the majority of men of science—at least, of biologists who, probably because they usually know nothing of philosophy and despise what they imagine it to be, are far more intolerant on this matter than physicists, who must perforce turn their eyes to metaphysics from time to time. Nor are they over-grateful when their attention is called to their mistake—an extraordinary thing for men whose banner bears, or is supposed to bear, the legend: “The Truth at Any Cost.” Let us go back to the Mivart-Huxley case which is so illuminating. Mivart showed very plainly, what few knew at the time, that the Fathers of the Church not merely had never objected to evolution—which they could hardly have done, as in its Darwinian shape it was unknown to them—but that their writings were at least patient of that meaning; even more so, Mivart thought.

That did not suit Huxley at all, for it would be flatly contrary to every instinct of his to admit that the Catholic Church could possibly hold views or permit views in consonance with his own. So in one summer afternoon in a University Library he believed that he had been capable of “tearing the heart out of Suarez” (as he put it himself), and discovering from his works that the Church would have nothing to do with Evolution. The absurdity of supposing that such a task was possible for one who was unacquainted with the A B C of Scholastic terminology, and who tackled so difficult a writer as Suarez, need not be pointed out to the readers of this REVIEW, nor need the discussion be dealt with here.

What Suarez meant or did not mean, matters but little; what does matter is, what is the attitude of the Church to the question, and that is known to the clergy at any rate, and should be to the world if it would for a moment open its ears to what Catholics acquainted with the matter say. Of that more in a moment. But to return to Huxley: he went on one occasion to Maynooth College in Ireland, and was much struck with what he saw there and with the teachers whom he described as able and energetic. Indeed, he compared them with the “comfortable” clergy of the Anglican establishment, by likening the former to Napoleon’s Guards and the latter to the Volunteers, who were at that time not up to a very high standard in England. Yet, he could talk of the incompatibility of Science and Catholicity. What does that mean? The explanation is perfectly simple, for it means that, whilst Huxley and the able priestly teach-

ers were in complete concurrence as to the *facts* of science, it was over the deductions drawn from those facts that they were in dispute. But, strictly speaking, those deductions are not science at all; they are philosophy, and surely the professors, even though priests, were at least as well able to philosophize as Huxley. That was just what Huxley would not allow. "Orthodoxy is my doxy and heterodoxy is your doxy"—it is an old saying, but it might have been inscribed on Huxley's memorial stone.

The really infuriating thing is that so many men of science who write on this matter calmly assume that Huxley on this point, as to what the Catholic Church teaches or does not teach, knew more than Catholics themselves did—a piece of unexampled impudence! Yet, that most courteous of men, Sir Arthur Keith, without the slightest idea of the position he is taking up, refers Mr. Belloc to Huxley as the exponent of what a Catholic may or may not believe as to Evolution. What is most abundantly obvious is, that not one of these persons has ever read a line of the works of de Dorlodot, Wasmann, Zahm, or even of the minor scribe now typing these lines. No, they have not read a line of them, nor will they read a line of them; much rather would they go to their graves believing the yarns of their grandfather, Huxley, just as he went to his grave quite sure that the Church, which was for years the mother of all learning, would at any moment exterminate anything of the kind, given the possibility of doing so. Huxley was a big man, but he was not infallible. He came a bad cropper over Bathybius, but he owned up like a man when his error was pointed out to him. But, as to his error in connection with the Church, that he would never disown, because, I am certain, there was some kink in his brain which prevented him from seeing that he was in error.

Yet, it is not hard to get at the truth on this matter if one will but take a very little trouble over it; a very little will amply suffice, and a very little expenditure of money. Let such an inquirer write to Gill and Son, the Publishers in Dublin, and procure copies of the two little—and, of course, very cheap—volumes on Apologetics and Catholic Doctrine, issued by them and written by Archbishop Sheehan of Sidney, Australia.² I had the pleasure of his Grace's acquaint-

²I may say that I have used these as my norm of doctrine in my little book alluded to above.

ance when I lived in Ireland; in fact, for some time we were members of the same public Board. He is a man of wide knowledge, real learning, and, it need hardly be said, unquestioned orthodoxy. Moreover, his books were written for use in Irish Catholic Schools and by Irish Catholic children, and the *orbis terrarum* cannot show schools where a higher standard of orthodoxy is required. Further they have the *Imprimatur* of the Archbishop of Dublin, and that ought to satisfy anybody. Here we can find in plain English what the Church does and does not teach, and what she permits to be taught or refuses to allow to be taught. Surely, that is a simpler method of discovering to what Catholics are bound than trying to tear the heart out of Suarez—and especially without previous provision of any adequate implements for the task.

There they will find the Archbishop telling these children—the little ones of the flock who require such special guidance and such meticulous guardianship—that Theistic Evolution is in no way a theory contrary to Church teaching. Of course, he makes it clear that it is as the *method* of Creation that it may be held. But then every day one sees more and more real thinkers amongst men of science admitting that a mechanistic explanation of evolution—such as was implicitly accepted for years without proper consideration, and is still held by those who never take time to think things out to the bottom—is a perfectly hopeless thing to look for. There must be a Mind behind evolution, *supposing always that to be the method*. To think otherwise is to plunge into chaos.

Further, he tells the same children that, supposing that it were proved some day that man's body had been derived from that of some lower animal, that would offend against no "solemn, ordinary or official teaching of the Church." There again, however, the Archbishop would attach, as he would in the other instance (and I should most heartily agree with him), an altogether different meaning to the word "*proved*" than is attached to that word by most men of science. To me a thing is not proved until to hold the contrary is either to exhibit gross ignorance of the facts or a complete incapacity for grasping their meaning. Now, while it remains a fact that there are people of quite high scientific position who are uncertain about evolution (far more about the evolution of man's body), some like Milligan of Chicago proclaiming that evolution is a theory that can never

be proved—while things are thus situated, to speak of either or both theories as “*proved*” is to use that word in a thoroughly loose and unphilosophical sense. But, then, alas, looseness of speech and a want of care in the definition of terms is the curse and the bane of far too much scientific writing today, as it has been for the past fifty years or more. Hence at least a large part of the misunderstandings which exist in our time.

The Archbishop makes another point which must not be overlooked, but which is usually—well—not exactly paraded by men of science; and that is the complete want of agreement between themselves on anything in this matter with the exception that evolution is the explanation. We have to believe in evolution, said Bateson, that honest and outspoken person, because we must. If there was any other explanation than evolution, men of science would switch off to it, said Yves Delage, a distinguished biologist. There is no other scientific explanation, nor is there any sign of any other on the horizon, but as to its details—why Darwinian and Mendelian, as I have recently shown in this REVIEW, are poles asunder. It is over twenty years ago now since *The Times* (London) summed up the then state of affairs in criticizing some book on evolution. I have just looked up the criticism, and there is a passage in it which accurately represented the condition of things at that date, and accurately represents them at this very moment. As it was not, I suppose, written by any wicked Papist (else would it not have been where it was), it may be taken—for what I will go bail that it is—a fair enough description of the actual facts. “No one possessed of a sense of humor can contemplate without amusement the battle of evolution encrimsoned (dialectically speaking) with the gore of innumerable combatants, encumbered with the corpses of the (dialectically) slain, and resounding with the cries of the living as they hustle together in the fray. Here are zoologists, embryologists, persons with banners and persons without; Darwinians and neo-Darwinians (what a name!), Lamarckians and neo-Lamarckians, Galtonians, Haeckelians, de Vriesians, Mendelians, Hertwigians, and many more whom it would be tedious to enumerate. Never was seen such a *mêlée*! The humor of it is, that they all claim to represent ‘Science,’ the serene, the majestic, the absolutely sure, the undivided and immutable, the one and only vicegerent of Truth, her

other self. Not theirs the weakness of the theologians or the metaphysicians, who stumble about in uncertainty, obscurity, and ignorance, with their baseless assumptions, flimsy hypotheses, logical fallacies, interminable dissensions, and all the other marks of inferiority on which the votaries of science pour ceaseless scorn.

"Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point on which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their own shewing, save a few fragments strewn about the arena."

Well, if that is the state of the case—and the statement, though sarcastic, is not exaggerated—can you blame the Church if it says or implies: "Gentlemen, when you have really made up your minds let me know, and it will then be time for me to consider my position. Meantime, if you will listen to me and believe what I say, I have no objection at all to such and such things, however much you may have been brought up to believe that I have. Really you might grasp the fact that a Catholic is more likely to know what Catholics do and do not believe, than one who is an avowed Agnostic."—"Meantime," the spokesman of the Church might add, "I note that Professor Driesch, who is a biologist of some considerable standing, tells us that in his own time, it has been *proved*—mark that word *proved*—that vertebrates arose from invertebrates through (i) amphioxus; (ii) annelid worms; (iii) Sagitta worms; (iv) spiders; (v) crayfish; (vi) starfish. Now, as on your own shewing they could not well have descended in *all* these ways, do you know it rather looks as if you were not quite sure what you mean by the word 'proved?' When you come and tell me that something is 'proved,' I do beg that you will first of all define what you really mean when you say 'proved.'"

LAW OF THE CODE

The Profession of Faith

By STANISLAUS WOYWOD, O.F.M., LL.B.

By the obligation of making the Profession of Faith according to the formula approved by the Apostolic See are bound the following :

(1) Persons who assist at a œcumenical or particular council or a diocesan synod with a consultive or a decisive vote. They take the oath before the president or his delegate, while the president takes it before the council or synod ;

(2) Persons promoted to the dignity of the Cardinalate, who shall take the oath before the Dean of the Sacred College, the first Cardinal-Priest and the first Cardinal-Deacon, and the Chancellor of the Holy Roman Church ;

(3) Clerics promoted to a bishopric, either residential or titular, to the government of an abbey or a prelature *nullius*, to a vicariate or a prefecture Apostolic, who take the oath before a delegate of the Apostolic See ;

(4) the vicar-capitular who takes the oath before the Cathedral Chapter (in dioceses where there are no Cathedral Chapters, as in the United States, the board of the diocesan consultors takes the place of the Cathedral Chapter) ;

(5) men promoted to a dignity or a canonry, who take the oath before the local Ordinary or his delegate and the Cathedral Chapter ;

(6) men appointed diocesan consultors, who take the oath before the local Ordinary or his delegate and the other consultors ;

(7) the vicar-general, pastors and all others who have been appointed to a benefice, even so-called manual ones, to which the care of souls is attached ; the rectors, professors of sacred theology, canon law and philosophy in seminaries, at the beginning of each scholastic year or at least at the beginning of their office or position ; all clerics to be promoted to subdeaconship ; the men appointed censors of books spoken in Canon 1393 ; priests who receive the faculties for preaching and the hearing of confessions. All these shall take the oath before the local Ordinary or his delegate ;

(8) the rector of a university or faculty, who shall take the oath before the Ordinary or his delegate ; all professors of a university or faculty canonically established, who shall take the oath before the

rector of the university or faculty or his delegate at the beginning of each scholastic year, or at least at the beginning of their office; all persons who, after having passed the examinations, receive academic degrees from a Catholic university or faculty, who shall take the oath before the rector of the university or faculty or his delegate;

(9) superiors in clerical religious organizations shall take the oath before the chapter or superior who appointed them, or their delegates.

Men who give up one office, benefice or dignity and obtain another, even of the same species, must again make the Profession of Faith according to the precepts of this Canon (Canon 1406).

The formula of the Profession of Faith, which terminates with a solemn oath, is given at the beginning of the Code of Canon Law. The persons who have the obligation to make the Profession of Faith in certain circumstances are specified in Canon 1406. While, under number 7, it is stated that priests who receive the faculties for preaching and the hearing of confessions must take the oath before the local Ordinary, nothing is said of the priests of exempt religious organizations who get the faculties for preaching and the hearing of confessions in the religious community, which the major superior can give them (cfr. Canons 875, 1338). There is no precept of the Code demanding that they take the oath before the major superior who gives them the faculties, and, as it is the practice that the superior after examination and approval requests the faculties of the diocese from the local Ordinary in whose diocese the superior wishes to employ them in the sacred ministry, they will have to make the Profession of Faith before the Ordinary of the diocese. The latter may, however, delegate the religious superior to witness the oath. If the faculties for the hearing of confessions and preaching are granted for a year only and have to be renewed yearly (as is done in some dioceses with the junior priests), the oath need not be taken at the renewal of the faculties, according to a declaration of the Sacred Consistorial Congregation, October 25, 1910 (*Acta Ap. Sedis*, II, 856). If a priest who has been approved for preaching and the hearing of confessions in one diocese requests these faculties for another diocese, the Ordinary of that diocese may of course require the Profession of Faith, but it seems that he is not obliged to demand it, because the Code speaks of the first approval for the hearing of confessions and preaching only, and, besides, the exercise of these

faculties is not an "office" properly so called but a "munus." Wherefore, the rules concerning those appointed to a new office should not be applied to the priests approved for preaching and the hearing of confessions.

The Code does not mention the oath against modernism prescribed by *Motu Proprio* of Pope Pius X, September 1, 1910. The Sacred Congregation of the Holy Office declared, however, that the precepts of that *Motu Proprio* remain in force, though, for reason of their temporary character, they had not been embodied in the Code (March 22, 1918; *Acta Ap. Sedis*, X, 136). The oath against modernism, together with the Profession of Faith, is to be made before the ordaining bishop by those who are to be raised to the subdeaconate; also before the Ordinary by priests who ask of him faculties for the hearing of confessions and preaching; before the Ordinary who appoints priests to parishes and other benefices, and the priests must take the oath before entering into possession of the parish or benefice, also on transfer to another parish; before the Ordinary also by priests appointed to preach a course of Lenten sermons and finally by officials of the diocesan Curia. Before the Chapter or the religious superior the Profession must be made and the oath taken by the men appointed or elected as superiors; before their respective Ordinary by the professors of theology and philosophy in diocesan or religious schools for the education of priests.

When several persons together make the Profession of Faith and take the oath against modernism, it suffices that one of the men reads the oath, and afterwards that each of the others taking the oath found in the last few lines of the document sign it with his own signature, as was declared by the Sacred Consistorial Congregation on October 25, 1910.

One does not satisfy the obligation of making the Profession of Faith when one acts through a representative or before a layman (Canon 1407). The general principle of law is that one may appoint a delegate or substitute to do things which one has a right to or is obliged to do by law; but there are exceptions, and this is one of them, where the law requires personal performance. Since the witnessing of the oath is an act of ecclesiastical jurisdiction, and since it is not the practice of the Church to delegate jurisdiction to lay persons, the oath cannot be taken before a lay person.

Every custom contrary to the Canons on the Profession of Faith is rejected (Canon 1408). The purpose of this Canon is evident; it aims to prevent the formation of a contrary legal custom by which the obligation of making the Profession of Faith might be abolished. For Canon 27 states that a reasonable custom contrary to an ecclesiastical law which has existed for forty continuous and complete years abolishes a law, unless the law had a clause forbidding future custom—in which case only a centenary or immemorial custom can abolish the law—provided always that the legislator did not suppress the arising custom. If a custom, says the same Canon, is explicitly reproved by the law (as is done here in Canon 1408), it is not a reasonable custom and can therefore never become a lawful and legal custom, no matter how long the practice contrary to that particular law has existed.

It has been said by men of feeble devotion to the Church that the laws of Pope Pius X against modernism and the precept requiring the making of the Profession of Faith under oath is of little or no practical value, because the men who are obliged to make the sworn profession of faith will do so to keep their position, whether they believe or do not believe in the details of Christian thought and Christian life as specified in the document against modernism. However, the Catholic truly devoted to his Church is firmly convinced of the divine guidance of the Supreme Authority of the Church and of her authority to decide, not only on matters of faith and morality, but also on all things that help to safeguard the purity of faith and morals. To him the decisions of the Church—whether certain opinions and doctrines in question tend to confirm or to upset the revealed truths—are a welcome relief to his mind, and he is willingly guided by them. To the Catholic whose heart and mind is one with the Church, the Profession of Faith and the denunciation of erroneous and dangerous opinions is a welcome occasion to give expression to his entire conformity to the mind of the Church and a solemn prayer in which he invokes the Divine Light to grant him grace to keep his mind always in harmony with the teaching of the Church. To those Catholics, however, who are inclined to let their human wisdom or rather pride lead them into a dangerous trend of thought, the Profession of Faith and protestation against ideas and opinions rejected by the Church is a warning and a reminder of the

responsibility they contract by accepting positions in the Church which give them responsibility for the souls of others. If, however, there be men who ask for and accept sacred orders and positions in the Church without being sincerely in harmony with the teaching of the Church, the Profession of Faith under solemn oath should forcibly remind their deceitful and unmanly hearts of the words of St. Peter: "Thou hast not lied to men, but to God" (Acts, v. 4).

ECCLESIASTICAL BENEFICES

An ecclesiastical benefice is a legal entity constituted or erected in perpetuity by the competent ecclesiastical authority, and consists of a sacred office with the right to receive the income from the endowment attached to the office (Canon 1409).

The Church must necessarily make provision for the maintenance of the men serving in the sacred ministry: on the one hand, the ministers are forbidden to engage in secular business (and even in becoming manual labor, if such interferes with the duties of the sacred ministry); on the other hand, comparatively few men would have sufficient temporal goods of their own to support them for a lifetime, and, even if they had, St. Paul gives us to understand that we should not expect the minister of the Gospel to defray the living expenses from his own property, just as one would not expect a soldier engaged in the service of his country to defray the expenditures necessary during such service from his own pocket (I Cor., ix. 7). In the first centuries of the Church there was no fixed rule concerning the amount of money or goods that the various ministers of the Church were to receive. The early Christians seem to have been quite willing to make offerings either in money or in kind on the occasion of the divine services. Nearly every town where there was a congregation of Christians had its own bishop, and the priests lived with him; the Christians living in the country had to come to town for the divine services. The bishop was the administrator of the offerings of the people, and with these offerings he took care of the priests and other inferior ministers, of the church buildings, and of the poor of the congregation. An early reference to a definite division of the offerings by the bishop is found in the "*Decretum Gratiani*" (C. XII, Q. 2, cc. 26-30). In several of these chapters ascribed to Popes Gelasius, Simplicius, and St. Gregory the

Great, it is directed that the offerings are to be divided into four portions—one for the bishop and his household, one for the buildings (church, house, etc.), one for the poor, and one for the clergy (to be subdivided according to the merits of each). When the Church gradually spread from the cities and towns into distant country districts, parish churches had to be established there, and, if there was only one priest in those parishes, the offerings, after defraying the maintenance of the church plant and taking care of the poor, would naturally fall to him. These circumstances have undoubtedly had an important influence in the establishment of benefices for individual ministers. Beginning with the sixth century, these offices developed gradually and much of that development was left to local authorities, the individual bishops, or the Provincial Councils. As a result of controversies over rights, the matter was brought before the Supreme Authority of the Church, and the decree or decision of the Supreme Pontiff was considered to make law for all future similar occurrences and conditions.

In the course of time many churches became very rich through gradual accumulation of property acquired by them through donations and bequests in the course of centuries, and with that increase in wordly goods came as a natural consequence an increase in the dangers and temptations to the clergy, which the Supreme Authority tried to counteract by both general and particular laws concerning benefices. In Canons 1409-1494, the Code gives an abridged summary and revision of the former general laws on benefices. In the course of our commentary on these Canons, it will be noticed that a great many precepts of this part of the laws of the Code are not applicable to the United States and other countries where similar economical and political conditions exist, but we intend to review the entire law of the Code on benefices in order that nothing may escape us that is applicable to the temporalities of the Church in the United States. The general laws of the Code are, of course, obligatory on all the churches of the Latin Rite, and particular laws (e.g., laws of a bishop, Provincial or Plenary Council) which are contrary to the laws of the Code are abolished (cfr. Canon 6, n. 1); but where through conditions and circumstances which cannot be changed the observance of some of the precepts of the Code is made impossible, their operation is of necessity suspended.

NATURE OF ECCLESIASTICAL BENEFICES

In Canon 1409, quoted above, the Code gives a definition of an ecclesiastical benefice. It is a legal personage, a subject of rights and obligations, deriving its personality from the legal creative act of the competent ecclesiastical authority. The constituent elements of the legal entity called a "benefice" are: a sacred office with a revenue or income for the office-holder and the right of the one appointed to the office to take and enjoy the income. Further requisites are that the competent ecclesiastical authority by formal declaration creates the benefice in perpetuity. *Objective* perpetuity is meant—i.e., the sacred office and the endowment of that office must be perpetual; the incumbent or possessor of the benefice need not necessarily be appointed for life, and may be removable at the will of the authority that appoints him, but, as long as he is in rightful possession, he has a claim to the revenue of the benefice. In former times *subjective* perpetuity (i.e., appointment of the incumbent for life) was considered essential to the notion of a benefice—at least, of a benefice in the strict meaning of the term. The Code, however, requires the objective perpetuity only, as is evident from Canon 1411, n. 4, where benefices are distinguished into temporary and perpetual, according as they are conferred revocably or for life. Benefices are, as the Council of Trent says (Sess. XXI, cap. 3), established for the purpose of divine worship and the exercise of ecclesiastical employments. A benefice is created in order to provide for the maintenance of clerics charged with some spiritual or ecclesiastical duty or duties proper to the respective benefice, wherefore Pope Boniface VIII says: "Beneficium propter officium ecclesiasticum datur" (cap. 15, tit. III, Lib. I in Sexto).

ENDOWMENT OF THE BENEFICE

The endowment of a benefice consists either in goods owned by the benefice itself as a legal person, or in definite obligatory contributions to be made by some family or moral person, or in certain but voluntary offerings of the faithful, which belong to the rector of the benefice, or in the so-called stole fees paid within the limits of diocesan taxations or legitimate custom, or in choir distributions of which, however, one-third is not considered as income of the benefice

if the entire income consists of choral distribution (Canon 1410).

In former times the endowment of a benefice was quite different from the endowment described here in Canon 1410, and usually consisted in the revenue derived from real estate owned by a benefice. The real estate formerly possessed by the benefices and confiscated by the governments in various countries has been replaced by salaries that the governments agreed to pay to a certain number of priests in certain positions, and those salaries were declared by the Holy See to be a true endowment of the benefices. The Code considers even the voluntary offerings of the faithful to the holder of a benefice an endowment, provided, of course, that there is reasonable certainty that such offerings will always be made in sufficient quantity to provide for the maintenance of the priest or priests serving a certain church. Under this system not only the position of pastor, but also that of the assistant priests, could be erected into a benefice by decree of the bishop. Chaplaincies in Catholic hospitals and other ecclesiastical institutes, where the religious community in charge of the institute is obliged to pay a certain salary to the priest whom the bishop appoints as chaplain, could be made a benefice. Practically, it is of no benefit to the priest that his position be declared a benefice; on the contrary, it might complicate matters as to the use of the salary which he receives, for the Holy See answered in reference to the salaries paid to priests by the Belgian Government (Sacred Penitentiary, January 19, 1819) that they had the nature of ecclesiastical benefices, and entailed the obligation of applying the superfluous money to the poor or to charitable purposes. What the Code says about the choir distributions has reference to dioceses where there is a cathedral chapter or collegiate chapters. The members of the chapters (usually called canons) have, besides other obligations, the duty of reciting daily the Divine Office in choir. If the benefices of the canons consist only of daily distributions, one-third is to be put aside and to be distributed only among those canons who actually have come to choir for the entire Divine Office, unless they are engaged in work of a character that the law considers them present (cfr. Canon 420); during vacation the canons do not get the daily distributions, but, if the entire benefice consists in distributions, they get two-thirds only (cfr. Canon 418). When the Code speaks about stole fees as part of the endowment of a benefice, it must not be

understood of Mass stipends because they are offered to the priest, not as a holder of a benefice, but as celebrant of the Mass.

VARIOUS KINDS OF BENEFICES

Ecclesiastical benefices are called :

(1) *consistorial*, if they are usually conferred in consistory; otherwise they are called *non-consistorial*;

(2) *secular* or *religious*, according as they belong exclusively either to the secular or the religious clergy; however, all benefices erected outside the churches or houses of religious organizations are in case of doubt to be considered secular benefices;

(3) *double* or *residential*, *simple* or *non-residential*, according as they, besides the office or duties of the benefice, have or have not attached to them the obligation of residence in the place of the benefice;

(4) *manual*, *temporary* or *removable*, *perpetual* or *irremovable*, according as they are conferred revocably or permanently;

(5) *curata* or *non-curata*, according as they have or have not the care of souls attached to the benefice.

OFFICES AND POSITIONS WHICH ARE NOT BENEFICES

Though the following offices or positions bear some resemblance to benefices, they do not in law come under the name of benefices :

(1) parochial vicariates which have not been erected permanently;

(2) laical chaplaincies—*i.e.*, those which have not been erected by the competent ecclesiastical authority;

(3) coadjutor offices with or without future succession;

(4) personal pensions—*i.e.*, those which are paid for the life of the person pensioned;

(5) temporary *commenda*—*i.e.*, the concession to some cleric of the income of a church or monastery in such a manner that with his death the income reverts to the church or monastery (Canon 1412).

GENERAL RULES

Unless the contrary is apparent, the rest of the Canons dealing with benefices have reference only to non-consistorial benefices properly so called. Canons 147-195 (*De Officiis Ecclesiasticis*) are to be applied also to offices connected with a benefice (Canon 1413).

THE BASILICA

By GEORGE H. COBB

The babe of architecture that lay in the cradle of Christianity was the basilica. It was the very first form of building expressly erected for Christian worship—a thing of utility, but something much more. In our days many Christians think in terms of money; in those far-off times they thought in terms of faith, hope and charity. The bread made from flour ground from many grains of wheat, the wine squeezed from many grapes, the smoke of incense, the light of the candle—all these spoke to them of the things nearest their hearts, and were but the babblings of things visible attempting to utter the unutterable of things invisible. In the basilica, every part had not only its use, but its deep meaning that might easily escape our utilitarian minds. This applies more especially to the bishop's throne and the altar. With us, the orientation, size, shape, and form of the altar in a church are often the outcome of necessity and personal fancy. The basilica is the thoughtful chart wherein are written the early Catholic ideals. To understand this chart is to add twofold to the enjoyment of a visit to Rome, where basilicas, more or less ancient, abound.

It is an error to imagine that the basilicas were but pagan basilicas of justice appropriated and transformed into Christian churches. There is only one known instance of such a thing occurring, when the civil basilica of Junius Barsus (built on the Esquiline in 317) was turned into a church dedicated to St. Andrew in the fifth century. In point of fact, these civil basilicas, used also for bazaar and mart, were not free from the taint of idolatrous worship, like all the public buildings of pagan Rome. For that reason the Church held them in abhorrence, shrinking with horror from the thought of using them for the worship of the One True and Living God. These stately structures, tinged with the gold of the genius of Greece, undoubtedly inspired the Church when she turned her hand to building, for there was much in them that was admirably suited for public worship.

It is equally erroneous to suppose that the Roman Church was confined to the catacombs until the Peace of the Church. They were

her place of refuge in times of persecution, but persecution did not always rage during the first three centuries. Private houses were first used for worship. Thus, the house of Prisca and Aquila, as well as many other houses in Rome, were used as churches. Within recent years was discovered the House of Pammachus, which was turned to religious use for the reception of the bodies of Sts. John and Paul (mentioned in the Canon of the Mass); this was found beneath the church on the Coelian Hill, now dedicated to St. Paul of the Cross. This is the most perfect example of a Roman house preserved in Rome, and also provides the first instance of bodies being buried within the walls of the city.

The house of a Roman in comfortable circumstances at that time was well adapted for the requirements of Catholic worship. The inner court called the *atrium*—surrounded by porticos and with a fountain playing in the center—served for the faithful, the water being used for ablutions and Baptism. The one perfect example of the atrium is to be found at the entrance to what is now the English Church of San Silvestro in Capite. In the center of the house was the *peristylum*—a reception room with a domestic altar at the entrance, and a raised seat at the far end for the host to receive his guests. This part was used by the clergy, and became the presbyterium; the altar lay between faithful and clergy as in all basilicas, and the raised seat became the bishop's throne. Here is the egg from which the basilica was hatched.

The word *basilica* (from the Greek for "royal") was hardly ever used till the fourth century, for the faithful associated this name with business rather than worship. It was only in the days of Jerome and Augustine that it came to be commonly used in that sense. *Templum* was rejected because of the idolatrous meaning it bore. The earliest and most familiar terms were *Ecclesia*, *Domus Ecclesiæ*. Gothic Architecture took its inspiration from the forest, the basilica from the sea. We can well conceive that in those dreadful days, when the waves of persecution raged around them, the Christians did indeed look upon the Church as the Bark of Peter; wherefore, the structure of a church took the form of a bark. Lest readers might think this statement fanciful, I would ask them to ponder over these words taken from one of the oldest documents preserved in Christian Literature, the "Apostolic Constitutions":

"Let the form be long, facing the East, *having the appearance of a ship*. The throne of the bishop will be raised in the center, and the college of priests will be seated by him. The deacons standing alert, lightly clad like to *sailors or the head rowers* . . . the lector will place himself in the middle (of the church) in a raised position. The porters stand at the entrance door of the men, the deaconesses at the door of the women, after the manner adopted *on the ship to verify the number of passengers*." The italics are mine. Raised above the assembly and the altar in sight of the whole gathering, in the semicircular apse rounded like the stern of a ship, sat the helmsman, governing (*episkopein, episcopus*, bishop) the frail vessel. Nave means ship, and it is by design that the mosaic flooring of San Marco at Venice undulates like the sea.

The basilica in its inception was sublime in its simplicity, in keeping with a religion that worshipped a Crucified Master. When the Church arose in her grandeur, with emperors and princes at her feet, she arrayed herself as became the Bride of Kings, and the basilicas gleamed with untold splendor. Walk out of the glaring sun into the cool peace of St. Agnes-Outside-the-Walls on San Clemente, and you will have some idea of the quiet, compelling, soul-soothing beauty of the primitive basilica. Highest of all is the bishop's *cathedra*, higher even than the altar, for it is he who (by means of co-consecration along with his college of priests, to mark perfect unity) can change that earthly altar into the dwelling-place of the Most High.

In these days when the altar is so often made up of meaningless twiddles and twirlings, pinnacles, statues and carvings of every sort, it is hard to realize the stern, simple beauty of the basilica's altar in its original conception. There was only *one* altar, no matter what the size of the basilica, to mark the unity of the Sacrifice. In the dawn of Christianity it was a wooden table—such as our Lord had used at the Last Supper, such as Peter had used in Rome—a table that served for a meal, then used for the Eucharist alone. Then speedily the cult of the Martyrs was joined in the Eucharistic Sacrifice. Having shed their blood for Christ, it was only fitting they should come to be associated with Him in the Bloodless Sacrifice: "I saw," says St. John, "under the altar the souls of them that were slain for the Word, and for the testimony which they held" (Apoc., vi. 9). It is Augustine who says: "It is by a just title that the

Saints repose on the altar where the Body of the Lord is immolated. It is most appropriate that they should have their burial in the place where the death of the Lord is each day celebrated; this is, as it were, the result of their alliance" (*Sermo cccxxi*). In the catacombs the celebration took place under the *arcosolium* (a sort of arch over the Martyr's tomb). Raised from the catacombs, the Church forgot not her glorious champions, but transferred their bodies to a place beneath the altar—named "Confession" to recall the testimony they had given of their faith. When the altar is consecrated, a special procession is formed to go for the relics, and bring them back, singing: "Rise from your resting place, O Saint of God, sanctify these places, bless the people, and preserve in peace poor sinners like us" (*Pont. Rom.*).

The altar not only became the tomb of a martyr; it was something more—Jesus Christ Himself, "the living stone, rejected indeed by men, but chosen and honored by God" (I. Pet., ii. 4). The altar had to be in stone to be kissed, incensed, and revered as Christ Himself. It was a simple stone altar, nothing more—with no canopy above it, nothing to impede the view of the bishop who sat behind. It was covered with a great linen cloth—the winding-sheet of Jesus—as you can still see it represented in an eleventh century fresco in the lower church of San Clemente, showing that Saint saying Mass. With a stroke of genius, Raphael has painted just such an altar in the center of his *Disputa*. On this cloth covering the altar there was nothing but the bread and wine—no image, no cross, no candle: "Let nothing be placed on the altar, save the relics of the Saints, or an ampula containing the Body of Our Saviour to be carried to the sick," says Leo IV.

Then came with the days of Constantine a magnificent adornment in the shape of the ciborium or canopy of the altar, intended to pay kingly honors to Christ. This kind of dome in stone or metal was originally a drapery carried over the heads of oriental potentates, also arranged over the statue of a god as a peculiar mark of honor. It came thus to be a sign of monarchy; still more is it the mark of divinity as in the propitiary of the Ark of the Covenant, and thus it claimed entrance into the basilicas. There was an arrangement made for curtains to be pulled around this canopy in such a way that at the Consecration the celebrant was hidden from view.

It would be a mistake to suppose that, because there were no lights on the altar, there was no arrangements for artificial light in a basilica. There was a certain hesitation in this matter in the beginning, for lights were closely associated with idolatry. Dom Cabrol wisely says: "Candles and lights in worship, like incense, genuflections, prostrations, music, ablutions, processions, are rites in themselves indifferent, which take their signification from the end for which they are used." Once the danger of idolatry was removed, the lighting of the basilicas with lamps and candles reached gradually a splendor that is almost indescribable. Take one example alone. The *Liber Pontificalis* describes a candlabrum, given by Pope Hadrian to be hung in the presbyterium, that held no less than 1365 candles that were illuminated on the greatest Feasts. Excellent is the answer to those who objected to lights at service. He says that, "in all the East, candles are lit to read the Gospel when the sun shines, not to put darkness to flight, but as a sign of joy."

Curious is the origin of the use of the portative candle. Certain magistrates in pagan Rome had the right to have candles carried before them as a mark of honor. When the Pope took the place of a prince in Rome, the same honors were paid to him, and in the procession from the sacristy acolytes preceded him bearing candles. The number was finally fixed at seven, inspired by the words of the Apocalypse (i. 12): "I saw seven golden candlesticks, and in the midst of the seven golden candlesticks, one like unto the Son of Man." He who walks in the center of the seven candlesticks in the procession is Christ represented by the Pope, who holds His place and receives the same honors. These candles were arranged around—not on—the altar. Finally, there came to be the six candlesticks still to be found on the altar, the seventh being used only at Episcopal Mass. The famous Pope Innocent III, in his book on the Mass, gives a further reason for lights: "The acolytes carry lighted candles for the reading of the Gospel, not to illuminate but to show our neighbor works of light."

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SYMPOSIUM ON MIXED MARRIAGES

REV. FATHER:

The most important question agitating the minds of the Catholics of America today is the question of mixed marriages. It is high time that something should be done to settle this question. The evil of mixed marriages is undoubtedly the greatest evil in the Church. It is the source of much of the unhappiness and most of the leakage in the Church.

For more than forty years the writer has felt that the only way to solve this question and abolish this evil is to discontinue granting dispensations for the marriage of a Catholic with a non-Catholic.

Of the 120,000,000 people in these United States only about 20,000,000 are Catholics. Considering emigration and natural growth, at least 40,000,000 ought to be Catholics. This loss is caused largely by mixed marriages. Every priest knows that the results of mixed marriages are disastrous.

During the last forty years, I have been connected with five or six different parishes, and about the same proportion of mixed marriages and of evils resulting therefrom existed in all of them. In one of them consisting of 125 families, 32 or about 25 per cent were marriages of Catholics and Protestants. Of course, the customary promises were made, but in the majority of cases they were not kept. Promises easily made are readily broken. Most of the parents and children of these mixed marriages did not go to Mass, and several of the children were never baptized.

In another parish of more than 300 families, 75 were of mixed marriages, and about one-third lived up to the solemn promises they made and signed. Many of the others with their children were lost to the Faith. Is the proportion of mixed marriages and leakage in these two parishes true for other parts of our country? Many priests say, "Yes." The last ten years there have been 184 marriages in a certain parish—47 of them mixed marriages. Six of the Protestants of these mixed marriages became converts, five others left their families, and, being Protestants, got divorces and married again, while only five or six of the remainder are sending their children to the Catholic School.

If no dispensation for mixed marriage would be granted, all well-disposed Protestants wanting to marry a Catholic would take instructions, and only a very few Catholics would marry outside the church, and most of the leakage would be stopped.

The good Catholic loves his or her religion better than any man or woman, and will not run the risk of losing it by keeping company with one not of the Faith, when it is known the Church will not grant a dispensation for a mixed marriage.

The Catholic knows, too, that the important end for which God instituted marriage is to train children in the knowledge and love of God, and that this requires the care and attention, the love and affection, the teaching and example of both father and mother—of a Catholic father and a Catholic mother. All Catholics will be brought to a fuller realization of this truth and of other truths of our Faith if they know that our bishops refuse to grant a dispensation for a marriage between a Catholic and a non-Catholic.

PASTOR.

MY DEAR FATHER WOYWOD:

In your article on Mixed Marriages in the current HOMILETIC you have brought out an idea which I hope and pray will be approved by the united episcopate of the country and Canada. After thirty-five years as a missionary, I rejoice to see that the bull might yet be taken by the horns and thrown—the only way to take a bull.

Thirty years ago on missions in New England, I found that race-suicide had already its great start. Onanism was known as the *Yankee Trick*, and it was thus referred to in the pulpit and in public. Along the Yankee Belt—i.e., along the Lakes out westward—the Yankee Trick spread. Later it spread southward from the Yankee Belt. The fathers of Yankee families whom I knew and who still lived, had big families. It seems to date somewhere about 1888, the year acknowledged by Protestant historians as the fateful year when began the decline of Protestant Sunday Schools according to the figures they had in hand.

This trick spread among our people through mixed marriages. The mixed-marriage Catholics had Protestant husbands who would not conceive, and the Catholic wife got by on the principle that she could not do otherwise. Catholic women took umbrage at seeing these two-children, mixed-marriage women get by, and the devil was loose. Now it is universal, and we have the mixed-marriage Catholics to thank for this.

Most writers against mixed marriages overlook one thing, and that is this. The one thing considered is the loss to faith of the children of mixed-marriage people who do stick to the Church. But here is my point. The Catholics who remain loyal and true and are married to Catholics, live side by side with the mixed-marriage Catholics, and imbibe those loose principles which are natural to mixed-marriage people. Hence it is that there is such a change among our people since the days of Kenrick and Hughes. Not only do the mixed-marriage people freely associate with their Protestant relatives-in-law and drink in their poison, but our Catholic women are friends with the mixed-marriage Catholics and drink in their loose ideals.

Again, many of the ladies in the front pews are wives of Protestants,

have money and are good supporters of the Church. The pastors often raised Cain with us missionaries, because we were outspoken against mixed marriages, and this because the mixed-marriage occupiers of the front pews were offended by our words.

I hope you will follow up this crusade and be our Peter the Hermit. It can be done, and any number of priests will favor the move. It is better that we lose the worthless than all become worthless. If there is no standard, there is no standing any more, but we all will fall flat. They go to the devil anyway who marry thus, but never before did I realize that many of the mixed marriages I presided at were invalid—and they are, as is evident from your clear exposition. However, it is useless if one diocese goes ahead, and the next one not. Get at it and keep at it! Gather those who are with you, and win those against you by stating facts and reasons and examples. Courage! You can do it because you stand on Canon Law and its principles. Let us have a housecleaning before God does it with persecution as He is doing in hapless Mexico. Once we put your principles into practice, we shall have a better, bigger, busier Church.

Yours in Christ,

READER.

DEAR FATHER:

I heartily agree with you in your advocacy of abolishing dispensations on the marriage question. My parish is a fearful example of the evil. To your cogent reasons for abolition I would add: The abuse of the privilege by many of the younger priests, who go so far as to invite intending parties to the mixed marriage to come to them first to see how easily the job is done. Some chanceries also seem quite desirous to issue the dispensations—in fact, look down on one who does not seek them frequently.

Wishing you every success I am,

READER.

MY DEAR FATHER WOYWOD:

I have just read your article in *THE HOMILETIC* on Mixed Marriages. I did not know we had a man with the courage shown in this article. If you succeed in having the law of the Church upheld in this matter, I believe you will have accomplished more good for the Church in this Country than any one can estimate. Father, I believe this law of the Church with its present treatment weakens the young priest in his zeal, sermons and in many other ways. I have heard bishops criticized by their own consultors about this matter. On the other hand, I had a

bishop tell me any priest that refuses to marry mixed couples never succeeds very well. You tell the truth, in my opinion, and, if something can be done to abolish dispensations, I firmly believe it would be a very short time until we would have no trouble with mixed marriages. For sixteen years I had no mixed marriages in my missions, and only two went to the Bishop. Both of them fell away from the Church. I do not mean that this can be done every place, because the first seven here were mixed, but now we have no difficulty. The only thing in your article that I see that does not meet my twenty-one years' experience is that the clergy preaches the doctrine on Matrimony as it should be taught. You know the grandest preaching by priest, bishop, and laity is *example in upholding the law*. Citing the law and then allowing its violation never has a good effect. Only our high regard for authority has kept us quiet on this point, and now I am writing to you as a priest that does not wish to cure the evil by condemning any one, but do hope something can be done to stop this widespread and terrible evil.

I think you should receive encouragement in this great work, and as an unknown priest I contribute my share, little though it may be. I remain yours faithfully in Christ.

SUBSCRIBER.

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I have been quite interested in "Dispensations for Mixed Marriages." Heartily agree they should be abolished with the possible exception for women of forty or over. This idea was broached in one of the communications. Experience proves adequately the wisdom of the move: only the rarest exception is against it.

READER.

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REV. FATHER:

I have read with interest the articles and letters about the distressing question of Mixed Marriages.

During my short ministry (I have been ordained only six years), I have worked in the small towns of this Western State, where conditions are far from ideal for the relatively isolated Catholics. It is really a serious problem for our youth to find Catholic friends. Nevertheless, I am strongly in favor of abolishing completely the practice of Mixed Marriages.

This diocese requires the instruction in Christian Doctrine before marriage. Outside of the large centers, it cannot be enforced. Most young people come to the rectory without any previous visits. The dispensation is asked and granted by means of the telephone. Canonical reasons are always the same, so much so that the priest does not ask for any. He knows that the only reason the couple have is their will to marry.

The law of the Church forbidding mixed marriages is utterly disregarded. No one thinks about it except the priest. As dispensations are granted to anyone, any time, and any place and *for any reason*, it is impossible to make our people respect it. The youth of our very best Catholic families are entering into mixed marriages with dire results. It is true that the marriage takes place in the rectory with no elaborate display, but who wants a church marriage anyway? The Protestant or pagan spirit is so prevalent that it is very difficult to persuade two young Catholics to be married at a Nuptial Mass. The "big blowout" is done after the ceremony, and the priest invited to give an air of Catholic respectability to the affair. I never accept such invitations.

Looking over the records here, I find 26 mixed marriages that were performed here of which the parties still live in the parish limits (which are immense); the others have moved away. Of the 26 only 4 are bringing up their children Catholics, and the Catholic party is practical. 8 of 26 are poor Catholic families, and their children occasionally surprise me by being present. Of course, they never prepare a lesson, know few prayers, but still they kneel in the confessional once or twice a year. The remaining 14 families are N. G.—lost forever to the Church.

Of course, there are other reasons for this loss of faith, such as poor facilities for religious instructions, scandals, etc.; just when these unfortunate circumstances occur, the children need the moral support of both parents.

I am sure that hundreds of pastors would be pleased if they could announce that hereafter, for no reason whatever, would dispensations for mixed marriages be granted.

Do not use my name or address in connection with this question.

Yours in Christ,

READER.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

XI. The Priest's Prayer

If any man or any priest might have dispensed himself from special exercises of prayer or from special times to pray, that man and that priest was Christ our Lord. His whole existence was a prayer. Even while He dwelt upon earth the Beatific Vision was possessed by His sacred humanity, and the intercourse of His heart and soul with God the Father was perfect and serene at every moment. Why should He have needed to give any special time to prayer, when the incense of His love, His adoration, His thankfulness and supplication, rose at every moment to the throne of God? Besides, His least act had an endless efficacy as a prayer, because He was the eternal Son of God, who had assumed a human nature, and all His human actions were acts of a divine person, endlessly meritorious in the sight of His Father in heaven.

CHRIST'S PRAYER

Yet, it is our Lord who has given to His priests the most sublime and insistent example of frequent and perfect prayer. Throughout His hidden life we are left to infer how constant was the prayer of Christ, from what we know of His prayer during His public mission. If, during the years of His journeys and His teaching, He so often retired to the desert or to the Garden of Olives to pray, how frequent must have been His times for prayer in the quiet seclusion of Nazareth, when His simple household duties must have left Him so many opportunities to pray! We can imagine, therefore, how often He must have recited, with glowing heart, those sublime prayers of the Psalms of David, which the priest repeats each day in his Holy Office, and how frequently He and His Blessed Mother and St. Joseph must have recited in unison those mighty prayer-poems, which run the whole gamut of the aspirations of the heart of man towards God. Thus, the priest, when he repeats each day the Psalms of his Sacred Office, is saying over prayers most dear to the Heart and the lips of Christ.

But, even during the time of His public life, we see from the

accounts of the Evangelists how frequently Christ turned aside from His daily toils to pray. At the very beginning of His going forth to the trials and the labors of His public life, Christ was led through the desert by the Holy Spirit and spent forty days in fasting and prayer. These forty days are, we know, the inspiration of the Church in setting aside forty days of Lenten prayer and penance, in establishing priestly retreats, and especially the retreat which precedes ordination. For if the All-perfect and the All-holy, who ran His course like a giant and had within Himself the power of the Deity, thus gave forty days to prayer, how much more should we give faithfully due time to prayer who, with so little strength or goodness of our own, are called to run in His footsteps and discharge His embassy!

CHRIST'S TEACHINGS ON PRAYER

During His public life, and especially in the evening, after a weary and trying day, how often did Christ spend long hours of the night in prayer! He gave careful instructions to His Apostles and disciples as to how they should pray. He offered them that most sublime assurance of the efficacy of prayer contained in the seventh chapter of St. Matthew, from which it becomes clear that through right and persevering prayer a man can borrow the omnipotence of God. He invited His Apostles and disciples to follow Him into the desert, to rest and, we can easily infer, to pray. Happily for us, He answered the petition of His followers that He should teach them how to pray by opening His own heart, and reciting for them the *Our Father*—that most comprehensive prayer, from which we can learn the great petitions for the granting of which the Heart of Christ most pleaded with His Father in heaven.

All this was for the good of all His followers, but surely it was for the special instruction of His priests, who have to continue His mission, to follow His example most closely, and therefore to call themselves to account from time to time concerning the accomplishment of their duty of prayer, and how they employ this necessary means, not only to secure their own salvation and goodness, but to help their neighbor and the Church. Here is no question of sentiment, of feeling, nor of the pious emotions. To pray rightly and well is for the priest a man's work, a work that tries the spirit and tests

the will—one of the most difficult, as it is one of the most important, of his tasks as a priest.

A MOST IMPORTANT DISTINCTION

We are all inclined to fall into the mistake of confusing pious feelings with piety, and the consolation of prayer with prayer. A natural liking, a sensible devotion to prayer, though they do often go with proficiency in that holy exercise, are by no means essential to it. The most efficacious prayer must often be that which is wrung from a dry heart by earnestness of the pure will, from a sense of duty, and for the sake of God, but without any natural consolation.

It is set down in the life of a holy priest, the process of whose canonization has been begun, that he was a man of great prayer and continued penance, most faithful in all his duties, but especially given to prayer. Once a young woman was deploring her lack of sensible devotion and complained to the good Father that for weeks past she had felt no consolation nor delight in prayer.

"Child," answered the holy priest, "to comfort you I shall tell you a secret. I myself for many years have never felt the least devotion or consolation in prayer. Through the grace of God, I have been faithful in my spiritual exercises, have said Mass and made my meditation, but all in the midst of complete aridity of soul."

Who can doubt but that this man's prayers were immensely pleasing to God, though they brought him no sense of personal satisfaction whatever? He showed all the more love for God and all the more substantial devotion, because he continued to pray well for forty years, without the sweetness and encouragement which may come from experiencing feelings of piety as we pray.

There are some seasons when prayer is easy, when we can speak to God familiarly and without effort. Times of great sorrow, or anxiety, or distress, when human help and consolation fail, often release the springs of devotion, and enable us to speak eloquently to God with the heart, if not with the lips. But such seasons of sensible devotion are rare with many persons. Prayer is for them a real work, and therefore, since sloth is a fundamental inclination of our nature, it is spiritual sloth which keeps them from making the effort of trying to pray well.

THE DIFFICULTY OF PRAYER

Everyone experiences at times this difficulty in prayer. Even St. Theresa of Avila, great mystic and contemplative as she was and adept in the art of prayer, used sometimes to shake the hour-glass, so the story goes, with which she was used to measure off her meditations. She answers the question "Why is it so hard to converse with God in prayer?" by replying that it is because His nature is so different from ours. He is a pure spirit, and therefore unheard and unseen, unattainable by our senses, while we are a spirit substantially joined with matter, and depending on matter for all our direct knowledge. Our converse with God is, therefore, difficult to our nature.

It requires the exercise of faith to be aware of the presence of God, of humility to acknowledge His supreme dominion over us, of hope to expect confidently His goodness. All these things require effort and are hard to our human nature under ordinary circumstances. Therefore, even good people sometimes too easily dispense themselves from prayer. They take advantage of little excuses for not praying. They make a pretext of duties, which can be easily postponed, to excuse themselves from exercises of prayer which should not be postponed. The priest, being human, is very apt to have this inclination, and it requires a manly will to overcome it.

THE DIVINE OFFICE

The most important prayer which priests have to offer is, of course, safeguarded from neglect by the solemn obligation imposed by the Church. The Divine Office is an admirable structure, built up by the devotion of ages, whose great foundations sink deep into the past, but whose details of embellishment and adornment are forever receiving new beauties from each passing generation. It reminds one of those venerable Gothic cathedrals one sees in European lands, whose origin is lost in the midst of antiquity, whose holy interiors are encrusted with rich and various works of art, and whose naves echo every day to the divine praises, always ancient and always new.

From the days of the Apostles, who kept the Jewish custom of prayer at set hours of the day and the night, the Christian Office has gone on growing and developing in concord with the Eucharistic

ceremonies, until now it forms a most varied and beautiful succession of reflections, memories, prayers, aspirations, and canticles—of all the elements that enter into fervent, human prayer. It is in great part the result of the inspiration of the Holy Ghost, being composed so largely of extracts from the Old and the New Testament. It has been slowly molded into its present form, from the days of the early Christians to our own, through decrees of Popes and Councils, through the solicitude of holy men and the efforts of scholars. It is sweet with memories of the Saints, fragrant with heroic traditions.

When the priest takes his breviary into his hands, and begins the Divine Office, his small, individual prayer swells out into the vast official prayer of Mother Church, which storms heaven with mighty efficacy and moves the heart of God for the salvation of souls. With every word he utters, he discharges the priestly office of official mediator between God and His people. When he says the Psalms, his prayer is joined to the unending chorus of divine praise that these words have carried up to heaven from earth, day by day, through the long centuries since the inspired King of Israel first uttered his moving Psalms, or since those other writers of psalms, who rounded out his inspired strains, first conceived under the inspiration of the Holy Ghost their rhythmic prayers.

DIGNE, ATTENTE, DEVOTE

These thoughts ought to be an inspiration to the priest to say the Office each day "*digne, attente et devote*"—in the words of the prayer that precedes the Office. Each of these three words would repay much pondering, and could form the subject of fruitful resolutions. The Office is to be said "*worthily, attentively and devoutly.*" To pray in the name of the whole Church, to utter a prayer so sacred and important that the omission of so much as one of the Little Hours would be seriously wrong, such praying certainly deserves the effort to do it worthily, and with due attention, and with a devout heart.

Many things could be said concerning the Sacred Office, and each priest should make for himself many reflections on this topic which is so important to the spiritual life of the priest. He employs usually about an hour each day in saying the Holy Office, which means that one day out of twenty-four is entirely dedicated to this exercise.

Counting a man's working hours as ten in a day, the priest spends one-tenth of his active life in the priesthood reciting his breviary. What the Church thinks of the relative importance of this task may be seen from the fact that this duty of the priest is imposed under pain of mortal sin.

THE PRIEST'S DEVOTIONS

Besides this official prayer, the priest has need to cultivate in his own heart those great devotions of the Church which it is his duty to encourage among the faithful. The devotions to the Blessed Sacrament and to the Blessed Virgin lead the list of those which the priest should cherish. His personal needs and inclinations will move him to take up other devotions that have a special appeal to him. To use the old homely comparison, the priest in this matter of devotion should not be like a conduit—which is constantly conveying the refreshment to others, but remains unhelped by the waters that flow through it—but rather he should be like a living fountain or well-spring, full of the pleasant waters of devotion and giving of his abundance to other souls.

The saying of the beads, the making of the Way of the Cross (which requires but a few minutes and refreshes so vividly the memory of the sufferings of the Saviour)—these ought to find part in every priest's day. So should the frequent uttering of those ejaculatory prayers which help so much to keep the mind on God.

MENTAL PRAYER

The subject of mental prayer or meditation seems to present to the active, busy priest an aspect of difficulty which it should not have. Fundamentally, as we all know, the difference between mental prayer and vocal prayer is that the latter expression signifies some outward action (usually the act of speech) which accompanies the inward action of the mind and heart, while the former term—mental prayer—denotes the exercise of the memory, intelligence and will to think of God or of holy things, to reflect on them, and to make acts of faith, hope, love, adoration, thanksgiving, supplication, reparation, and so on. A certain amount of mental prayer, therefore, accompanies all worthwhile vocal prayer; and, on the other hand, since the mind and the heart of a good priest are often raised to God

during the hours of the day, he is really making mental prayer very frequently when he himself does not advert to the fact. One of the most precious habits a priest can form is the habit of intimate conversation with God. By this conversation we mean the frequent and habitual remembrance of His presence and of His power and love, and the custom of referring everything to Him, of confiding to Him every joy and sorrow, and of keeping up, so to say, a frequent mental intercourse with Him through the recollections of the mind and the aspirations of the heart. Every good priest has something of this gift of habitual converse with God, but it may be almost indefinitely perfected by deliberate and systematic effort, and there are few achievements more precious to the priest, both from the standpoint of his personal goodness and of his helpfulness to others.

LEARNING THE ART OF CONVERSE WITH GOD

Among the means of increasing and deepening this habit are, without question, the habits of a daily meditation, of spiritual reading, and of examination of conscience. Each one of these deserves a chapter to itself. Suffice it to say, therefore, for the present, that each one of these exercises has its own peculiar efficacy in uniting the soul with God and making habitual conversation with God more easy and effective. The tyranny of trifles, the constant preoccupation with little details of work, the routine even of daily life—all these tend to depress the spiritual life, to sink the soul in a cloud of distractions, and, as a dust cloud obscures the sun, these distractions shade the soul from the light of God's presence. Any spiritual exercise, like good reading, meditation, examination of conscience, refreshes the mind, helps to bring it back to the eternal verities, and thus enables the soul to remember God more easily and to speak to Him more efficaciously.

The Apostleship of Prayer ought also be a great help to the priest in praying well and in making life a constant prayer. While he recommends to his people to make and renew the morning offering, he will do it himself, and the remembrance that all his thoughts and words and actions are offered in union with those of Christ will help him to lift his mind frequently to God and often to renew that oblation. For the priest, of all men, the Apostleship of Prayer has a singular significance, for he is essentially another Christ, conse-

crated to Christ by the priestly character, and standing daily at the altar to offer up with Christ that most characteristic of all Christly actions, the Holy Sacrifice of the Mass.

THE PRAYER OF THE MASS

The offering up of the Mass is of course a prayer—and an aid to prayer—of inexhaustible efficacy. Like the breviary, the ceremonies of the Mass are full of ancient sweetness, the stored up fragrance of the saintly prayers of all past generations. At the Consecration of the Mass, the priest puts off his own person and speaks with the very lips of Christ, praying in intimate union with the Son of God—a union unmatched at any other time or by any other class of persons. As the Mass is the supreme prayer of the day, so also its influence extends to all other prayers, and to say Mass excellently requires and insures a prayerful spirit during all the rest of the day's hours. But here again the subject of Mass will not lend itself to any adequate discussion in a few paragraphs.

For what intentions should the priest pray? Can we do better than to take the prayer of the heart of Christ—the Our Father—in which He disclosed the objects of His own perfect prayer, and make them ours, using these sublime intentions to stir devotion, fervor and Christ-like zeal in our own hearts? He prayed, first, that the name of His heavenly Father should be glorified. Next, He prayed for the coming of God's Kingdom—that is, for the doing of God's will on earth as it is done in heaven. Then come petitions for the daily help of God's providence to meet the daily needs of body and soul. Then, for forgiveness of sins and for deliverance from temptation. These are the intentions most suitable for the priestly heart, most Christ-like, and therefore most priestlike. One is loath to leave a subject so important, so rich in profitable thoughts. Since the gift of prayer comes in answer to prayer, every priest should surely include in his Mass and his other devotions an earnest intention to plead with God for this gift for himself and for all priests throughout the world. The fervor of this prayer will be the measure of our appreciation of the grace of prayer.*

*The next article of this series will deal with "The Priest and Catholic Organization."

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

The ritual of the Sacrament of Extreme Unction is of the simplest: it consists of two things, *viz.*, the anointing with oil of the sick person, accompanied by prayer. This simple ceremonial is based on the famous text in which St. James promulgates the Sacrament: "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord" (James, v. 14).

We do not know the circumstances of time and place in which our Lord instituted this Sacrament, but it is an article of faith that the last anointing is one of the seven authentic channels of grace instituted by our Lord. We read in St. Mark that, in the course of the first mission on which our Lord sent them, the Apostles "anointed with oil many that were sick, and healed them" (Mark, vi. 13). This anointing by the Apostles was not as yet a sacramental unction, and the effects produced by it were on a par with the other doings of the Twelve, for they also expelled evil spirits from the bodies of the possessed. The supernatural effects of the Apostolic unction were, therefore, the fruit of a *charisma* transiently bestowed upon the disciples, and different from the way in which bodily refreshment and health is sometimes the result of Extreme Unction. However sudden a physical improvement in a sick person may be in itself, it is not miraculous, for such alleviation of pain or restoration of health is one of the normal, even though secondary, effects of the Sacrament—in other words, it is a *sacramental*, not a strictly *miraculous* effect. This may appear to the superficial mind a distinction without a difference: but, if we wish to safeguard in our own judgment the wonderful dignity and efficacy of the Sacraments, we must hold firmly to the doctrine of their inherent virtue which they have always—though it is to be admitted (since it is a fact of daily experience) that, whereas the purely spiritual and supernatural effects are unfailingly produced whenever the recipient of the Sacrament is duly dis-

posed, the bodily and merely natural results are not infallibly obtained. The secondary effect of the Sacrament is, therefore, controlled by the unsearchable laws of Divine Providence, which knows how to bring good out of apparent and even out of real evil, and which often frustrates our desires in one sphere, only to grant us far more precious gifts of another order.

Extreme Unction has been called by divers names. Its present official denomination, according to Mabillon, dates only from the twelfth century. The more common appellation was simply *Oleum*, or *Unctio*, *Oleum infirmorum*, *Sacramentum unctionis sancti olei*, and so forth. In the earliest times it was also styled *Oleum sanitatis*, which might be literally translated—medicinal oil—in order to hide its true nature and significance from the eyes of the profane. Tertullian, perhaps, makes allusion to this Sacrament in a passage of his *Prescriptiones* (XIII) in which he inveighs against the abuses indulged in by the heretics: “Even the heretic women, how wanton (*procaces*) they are! they who dare to teach, to dispute, to enact exorcisms, to promise cures, perchance also to baptize.” In Tertullian’s days the *lex arcani* was in full force so that it may well be that he was not at liberty to describe the Sacrament of anointing in more precise terms, for fear of betraying the secrecy with which the Church then shrouded the Sacraments. But the expression “to promise cures,” seems an evident allusion to the effects often produced by the Sacrament of anointing.

The Greeks do not use the term Extreme Unction. Their older writers called it simply *the holy oil*, or some such name, but subsequently a new word was coined, *euchelaion*, which combines the two elements of the Sacrament—prayer and anointing.

The matter of the Sacrament is pure olive oil—though the Greek Church, at least at a later period, began to mix a small quantity of wine with the oil, obviously by reason of what we read in the story of the Good Samaritan who poured oil and wine into the wounds of the man who had fallen among robbers.

There are early traces of a blessing or consecration of oil in general, but it is impossible to state definitely that the oil of Extreme Unction received any special consecration. It is highly probable that it did, for the practice of the Church has been at all times first to exorcize and bless the material objects of which she makes use in the

administration of the Sacraments. In the Sacramentaries of Popes Gelasius and Gregory we find a form of consecration of the oil by the bishop on Maundy Thursday, when he blessed all the oil that would be required during the whole course of the year. In the Greek Church, which gives a strict and literal interpretation to the words of St. James, the oil of the sick is blessed by simple priests and Extreme Unction is given, not by one, but by several priests, because St. James wrote: "Is any man sick, let him call in the *priests* of the church"

Even in the Latin Church the ritual of Extreme Unction has undergone many changes in the course of the centuries. There are instances when the Sacrament was administered by several priests: thus, it is related that, when Charlemagne was sick, he was anointed by the bishops (*oleo sancto inunctum esse ab episcopis*). Apparently the Sacrament was even administered in cases of mere physical discomfort or suffering, when there was no real danger or likelihood of death. Some medieval rituals prescribe the anointing of those members or parts of the body in which the sick person experiences more acute pain. In one of these rituals the priest prays thus whilst anointing the seat of the pain: "I anoint thee with holy oil, in the name of the Father, and of the Son and of the Holy Ghost, and I beseech His mercy to free thee from bodily pain and suffering, and to give thee back strength and health, to the end that, by the virtue of this Sacrament and of our prayers, thou mayest recover thy former, and an even better health" (cfr. Chardon, "Hist. des Sacrements," Migne, 778).

By reason of the law of secrecy we cannot ascertain the manner in which the Sacrament was administered in the early Church, but, here as in Baptism, the variations that may have obtained can only have been very secondary, because of the essential simplicity of the whole rite—prayer and anointing with oil.

The words which are said during the administration of the Sacrament are *deprecativæ*—that is, couched in the form of a prayer—whereas the primitive formula seems to have been *indicative*. In the Greek Church both ceremonial and prayers are very elaborate and of great length, whereas the ritual and the prayers of the Latin Church are according to the best tradition of Roman simplicity, directness and sobriety.

II

The Sacrament of Extreme Unction is not one of those that are *de necessitate medii*; nevertheless, it would be a grave sin to refuse it of a set purpose, because such a refusal would show a singular ingratitude for a gift of the Redeemer of mankind which He meant to be a salutary remedy against the ills that beset man in the last hours of his earthly life. On the other hand, Canon Law lays it down that its ordinary minister—that is, a parish priest or a priest who has the care of souls—is bound in justice to administer it either himself or through another priest. In a case of necessity, any priest is under an obligation to do so, but only *ex charitate*.

According to the universal practice of the Church, if time and the condition of the sick man allow of it, he should first receive the Sacraments of Penance and the Holy Eucharist. This prescription of the Roman Ritual differs from the practice which obtained at one time, when the anointing took place after sacramental absolution but before Holy Communion—Extreme Unction being held to be the complement, as it were, of Penance. On the other hand, Sts. Cæsarius of Arles and Eligius of Noyon, and the author of the work entitled *De visitatione infirmorum* (attributed to St. Augustine), make mention of cases when Holy Communion was exceptionally given before Extreme Unction.

Extreme Unction may only be given to adults—that is, to persons who have reached the years of discretion, and who, either from old age or sickness, are in danger of death. The practice of anointing adults who are not in some danger of death from sickness or old age, is therefore not to be tolerated. Canon Law (Canons 940-945) clearly states what persons may and should receive this Sacrament and those from whom it must be altogether withheld.

The conditions under which our people often live and die, make it practically impossible in most cases to carry out to the letter the various prescriptions laid down in the rubrics of the Ritual. Nevertheless, whenever it is at all possible, the priest should administer this great Sacrament with as much external dignity as circumstances allow. In the sick room there should be prepared a table covered with a white cloth, a vessel containing six balls of cotton-wool for wiping off the oil of the unctions, crumbs of bread for cleaning the priest's fingers, and at least one candle should burn on the table:

"Operam dabit ut quanta poterit munditia ac nitore hoc sacramentum ministretur" (Let the priest see to it that the Sacrament be administered with as much cleanliness and neatness as possible), says the Rubric.

The priest, vested in cassock and surplice and wearing a purple stole, carries the Holy Oil in a silver vessel into which he has dipped some cotton-wool to prevent the oil from being spilt. On entering the sick room he greets the inmates with the words with which our Lord bade the Apostles to salute those whose dwellings they honored by their presence: *Pax huic domui!* Then, having deposited the phial of oil upon the table, he gives the sick man the crucifix to kiss, after which he sprinkles with Holy Water the sick person, the room and the assistants—*per modum crucis*—saying: *Asperges me*, etc.

Three prayers of extraordinary beauty and appropriateness are now recited, if time permits; for, if there is any immediate danger, the priest proceeds at once to the unction. Only the Catholic Church has the secret of prayer such as she makes at this solemn moment in the life of her children. Anxiety broods over the house into which the priest has entered; sickness and pain have weakened the mental and bodily energy of the sufferer; already, perhaps, can be heard the flapping of the wings of the Angel of death. At this moment Holy Church knows what to say and how to say it:

"Into this house, O Lord Jesus Christ, at the in-going of our lowliness, let there enter everlasting happiness, divine prosperity, serene joy, fruitful charity, everlasting health: let not the devils have access to this house, but let the Angels of peace draw nigh. . . ."

The *Confiteor* is now recited—in Latin or in the vulgar tongue, the Ritual expressly states—and the general absolution is given. Before proceeding to the unctions, if there are any persons present, the priest exhorts them to pray for the sick man. The Ritual suggests that they should recite the Penitential Psalms, or the Litany of the Saints, or some other prayers, according to the circumstances of time and persons.

Prayer and anointing are the elements of the Sacrament; hence the priest now spreads his right hand over the head of the sick person and prays as follows:

"In the name of the Father and of the Son and of the Holy Ghost, may all the influence of the devil be extinguished in thee, by the

laying-on of our hands, and by the invocation of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and all the Saints. Amen."

The unction is made with the thumb, in the form of a cross, on the external organs of the five senses. According to the Code, the unction of the loins is always omitted and any reasonable cause dispenses from that of the feet.

The words are *deprecativæ*: "Through this holy unction and His most tender mercy may the Lord pardon thee whatsoever sins thou hast committed by sight," and so on for the other senses.

In a case of urgent necessity one unction would suffice—on any of the sense organs, but preferably on the forehead. The form of words to be used in such emergencies is as follows: *Per istam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.* However, if death does not take place at once, the unctions that have been omitted must be supplied and the prayers must be recited. On the other hand, if death supervenes during the unction, nothing more is to be done.

The prayers of the Church can never be futile, and the sacramental symbols infallibly effect that which they signify—whenever no conscious obstacle is placed in their way by the subject of prayer and Sacrament. The Christian sufferer may have reached the last milestone on life's journey, his sins and negligences may have been many and grievous; the virtue of the Sacrament has now wiped away the last traces—the relics as they are called—of his transgressions. He has been cleansed, refreshed, invigorated by that blessed oil with which is mingled so abundantly the very Blood of the Saviour, according to Bossuet's beautiful phrase.

The concluding prayers are a wonderful exposition of the theology of the Sacrament of anointing. One thing that is most deserving of notice is that there is in them no mention at all of death. It is tragic that so many people look upon this great Sacrament as a sure and necessary preliminary of death: they think that it is a Sacrament of the dying, whereas it is the Sacrament of the sick—that is, of those whose sickness is grave and of such a nature that, if death is not sure to follow, it is nevertheless more than a remote possibility.

In the first of the three prayers the priest speaks thus: ". . . cure, we beseech Thee, O Lord, the ailments of this Thy servant who

is sick; heal his wounds and forgive his sins; drive from him all pains of body and mind and mercifully restore to him full health, inwardly and outwardly, that, being restored by the help of Thy mercy, he may return to his former duties. . . ."

The concluding prayer is no less emphatic: "O holy Lord . . . graciously draw near at the invocation of Thy name, that delivering Thy servant from sickness and bestowing health upon him, Thou mayest raise him up with Thy right hand, strengthen him by Thy might, defend him by Thy power, and restore him to Thy holy Church with all desired prosperity."

If we bear in mind the thoughts expressed in these prayers of the Catholic Church, we shall easily rectify some of our own ideas and impart to the faithful a truer appreciation of the nature and efficacy of a Sacrament which was instituted for their spiritual and even physical comfort in the hour of grave sickness. The influence of the holy anointing is not merely spiritual; it is even felt in the body. For the last moments of man's earthly life Holy Church has set apart the prayer of the Commendation of the Soul: let us beware of confounding those prayers and blessings with the peculiar virtue of the Sacrament of Anointing.*

*The next article of this series will deal with "Matrimony."

ANSWERS TO QUESTIONS

MONTH-MIND REQUIEM MASS

Question: It is a custom among many families of this parish to have a High Mass every month for one year after the death of a member of the family. Can the Mass of the second, third, etc. month be considered a month-mind Mass? Is the priest privileged to sing a Requiem Mass in the second, third, etc. month, if the day on which the Mass is sung is a feast-day on which only the third, seventh and thirtieth day and anniversaries Masses are permitted?

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Answer: There is no provision in the new rubrics of the Missal for any other privileged monthly Requiem Mass than that of the first month—*i.e.*, thirty days after either the date of death or burial. The Requiem Mass on the third, seventh and thirtieth day may be either a chanted Requiem Mass or a Low Mass. It is permitted on all days except Sundays, actual or abolished holydays of obligation, All Souls' Day, doubles of the first and second class, the privileged octaves of Christmas, Epiphany, Easter, Pentecost, Ascension, Corpus Christi, the privileged vigils of Christmas, Epiphany, Pentecost, the privileged ferias of Ash Wednesday and the first three days of Holy Week, and in all churches where the Blessed Sacrament is exposed for public veneration.

In the ordinary Requiem Masses the rubrics distinguish between the chanted Requiem Masses and the Low Masses. The chanted Requiem Masses are permitted on days where the office is a semi-double, with the exception of the octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi; on Friday after the octave of the Ascension; during a common octave; on non-privileged ferias (*i.e.*, of Advent and Lent, excepting in Lent Ash Wednesday and all Holy Week); on Rogation Monday and Tuesday, if no procession is held; on the Ember Days of September; on ordinary vigils; on octave days of simple octaves; on Saturdays when the Office is S. Mariæ in Sabbato. It is understood that on these ferias and days within octaves no office of the rank of a double is being celebrated.

PARTICIPATION IN NON-CATHOLIC WORSHIP

Question: Should the pastor deny absolution to two young ladies who are playing instruments at non-Catholic services in a local Episcopal church and

at Protestant chapel services in Protestant institutions in case they refuse obstinately to obey and stop? They do this to become popular and to be considered good mixers and broadminded. It may also be for business reasons, as their parents are in business and are living in mixed marriages. It may also be for a little monetary consideration, but neither of them is dependent on that. Such things are a very perplexing problem for pastors in entirely Protestant environments.

PASTOR.

Answer: In all questions of the participation of Catholics in the religious worship of non-Catholics held publicly as an expression of their religion, we must distinguish between mere material presence and formal joining in the heretical worship. By the mere material presence we understand that one is present, not to join in the religious service of the non-Catholic religion, but for some other reason (*e.g.*, mere curiosity, honor to a friend, as at weddings and funerals). It is, however, necessary that the extraneous motive for attendance should be quite apparent, for it would not do for a Catholic to say that he does indeed take part in the religious service, but that in his mind he does not believe in nor intend to give expression to the Protestant principles of faith. Even a mere material presence, no matter how well shown by the circumstances, is not permissible, if one thereby endangers his Catholic faith by contracting doubts and uncertainties concerning Catholic tenets.

The formal participation in the non-Catholic religious worship is, of course, always and under all circumstances illicit. There are certain ways of coöperation which are of their very nature formal participation, and it is futile to deny in words what the facts loudly proclaim. When one actively enters into the prayers and other religious ceremonies of the non-Catholic worship, sings or plays the religious hymns and songs, do not these facts bespeak a formal participation? It may be objected that singing and playing may be done merely to oblige the non-Catholic friends, or they may be done in the capacity of a professional singer or musician for payment, and that the circumstances would sufficiently show these intentions. But, if these things are done of the free will of Catholic persons (either to show friendliness to the non-Catholics or for remuneration), the active coöperation in the worship of non-Catholics can hardly be said to be a mere material or passive presence. The case would be quite different if it is evident from the circumstances that Catholics are present and go through certain religious forms because they are forced to do

so (*e.g.*, in prisons, in the army or navy, in some non-Catholic school or other institution).

Even though the circumstance that Catholics take some active part in the sectarian religious worship through force seems to show plainly enough the lack of intention to unite in heart and mind with the non-Catholic worshippers, still the Holy See has declared it a formal participation and therefore gravely sinful. The Holy See had been asked whether Catholic school children in certain provinces of Russia who were forced to assist at the non-Catholic worship together with the non-Catholics, and to take part in certain ceremonies like the kissing of the crucifix presented by the schismatic minister, genuflect, take particles of blessed bread, etc., could be considered as merely materially assisting at the worship or a mere civil ceremony, because they were forced. The Sacred Congregation of the Holy Office answered (April 26, 1894) that the presence of the scholars in these circumstances could not be considered as a mere civil ceremony, but was a forbidden communication in the sacred services of non-Catholics, and consequently absolutely illicit. Concerning the absolution in confession of those who had known that it is gravely sinful to take part in the sacred worship of non-Catholics, and had nevertheless done so for fear of the evils that threatened them, the same decree of the Holy Office said the priests should instruct, rebuke and exhort them and also the parents who were the cause of their children's sin, *nor can they absolve them unless they seriously promise for the future to avoid the forbidden participation in the non-Catholic worship*. If the pupils or the parents were in good faith, the confessors might in consideration of the great difficulties facing the Catholics leave them in good faith and abstain from the admonition.

Concerning the men in the service of the army and navy of the United States, there is on ship and in military stations the rule that on Sundays at a certain hour the men attend divine worship, and, if there is no Catholic priest on the ship or at the post, the Catholic men have to attend the non-Catholic service as part of the routine duties. All that is required is that they are present, and behave, of course, in a respectful manner at the services. The first Plenary Council of Baltimore said in reference to this matter that, inasmuch as the Constitution of the United States prohibited the

authorities from usurping any right to meddle with things religious, the bishops should endeavor prudently to arrange matters with the authorities so that the Catholic men in the army and navy may not against their conscience be forced to assist at the worship of non-Catholics (II Balt., n. 400). As far as we know, the men in the service, no matter of what religion, are to this day obliged to be present at the religious worship on Sundays at a certain hour, and, if there is only one chaplain there (Catholic or non-Catholic), all the men have to attend the service conducted by him.

From what has been said, the answer to our correspondent's question must necessarily be that the young ladies are not allowed to sing or play at non-Catholic worship; and, if after due admonition they do not promise to discontinue their practice, they should be denied absolution. The pastor knows the circumstances better than we do, and, if the action of these young ladies causes no scandal and if they are in good faith and see no wrong in their action, he may pretend not to notice it. Whether it is advisable to ignore Catholic principles in those circumstances and let ignorance have its way, is hard to say. We do not believe that intelligent non-Catholics esteem and respect Catholics the more for their illogical so-called broadmindedness, for weak-principled people are not thought much of by anybody.

THE TITLE OF "REVEREND" GIVEN TO SUPERIORS AND OFFICIALS OF RELIGIOUS COMMUNITIES OF WOMEN

Question: Is it correct to prefix the title "Reverend" to the names of members of religious orders of women?

READER.

Answer: There is no official statement of the Church on the titles of religious—or, for that matter, of priests. It is a matter of custom, varying in different countries and places, by what title the priests and religious are addressed. As far as we remember, years ago the title of "Reverend Mother" was not given to religious women, but we have observed in recent years that it is quite common to call some of the superioresses by the title of "Reverend Mother." The Official Catholic Directory has not endorsed this appellation, at least not generally; and we do not know why in a few instances the title of "Reverend Mother" is given to some Sisters in the same Directory. Since the custom was so well established to reserve the title of "Rev-

erend" to the priests, it does not seem proper to give the same title to religious women. It is not a question of merit or worth, but we would desire to see the priest in exclusive possession of what was and still is considered his distinctive title given him for reason of the character of the priesthood of Christ.

VALIDATION OF MARRIAGE BETWEEN CATHOLIC AND NON-CATHOLIC WITHOUT THE PROMISES

Question: In the May issue of your REVIEW you state that the Holy See has given bishops in the United States the faculty to grant a *sanatio in radice* when the non-Catholic refuses either to renew the consent *or to make the promises*. On the face of it that faculty seems contrary to the Code, for, if there is danger of perversion (which there would be if the promises were refused), the impediment is of Divine Law. Moreover, Canons 1043-44, which give extensive faculties to bishops, parish priests, priests assisting at marriage and confessors "*urgente mortis periculo*," insist on the promises being observed. Therefore, I gather that the promises are of Divine Law from which even the Holy Father cannot dispense. PAROCHUS.

Answer: There is no doubt about the faculty of the bishops in the United States to grant a "*sanatio in radice*" in those cases in which a Catholic contracted marriage with a non-Catholic either before a non-Catholic minister or a civil magistrate, if the non-Catholic does not want to appear before a Catholic priest to validate the marriage in the ordinary way (by renewal of consent), or is willing to renew the consent but does not want to make the prescribed promises. The Church has frequently protested against mixed marriages, and said many times over again in her official pronouncement that the Divine Law—and not only her own—forbids these marriages when there is proximate danger to the Catholic faith of the Catholic party and proximate danger that the children of such a union will be lost to the Catholic Faith. If there is no way of making this danger remote, authorities of the Catholic Church cannot permit mixed marriages, nor validate them and recognize them as valid by the *sanatio in radice*. The promises are the usual means by which the Church tries to get some assurance that the proximate danger has been made remote. In the Instruction of the Sacred Congregation of the Propagation of the Faith, March 25, 1868 (Second Plenary Council of Baltimore, Appendix, p. 344), addressed to the Archbishop of Baltimore, it is stated that the promises are

demanding by the natural and divine law for the purpose of removing the intrinsic dangers of mixed marriages. It further declares that it does not suffice to obtain the promises from the parties in order that the faithful can be permitted to expose themselves to grave dangers of faith and morals, but that there must be just and grave reasons—some great difficulty which cannot easily be avoided. The Instruction goes on pleading with the head of the American hierarchy to keep in mind the laws of the Church and her great aversion towards mixed marriages, and begs him to make known to the Catholic people under his jurisdiction the attitude of the Church and the necessity of listening to the voice of the Church.

Once a disobedient Catholic has contracted the civil bond of marriage without the permission of the Church, his condition is a pitiable one: he has put himself into a state and condition from which he cannot escape, he has placed himself in a necessary danger of sin, which even his repentance and his desire to return to obedience towards his God-appointed spiritual guide cannot alter. In these sad circumstances the Church has pity on him, and is willing to receive him again, if there is any possibility at all to readmit him to her communion. The pastor of souls to whom such a Catholic appeals, must first of all try to influence the non-Catholic party to do what the Church would have asked him to do, if the parties had in the first place requested it to permit their marriage. If the non-Catholic cannot be persuaded to do that much for the sake of the conscience of the Catholic whom he pretended to love, the Church will not cast aside the Catholic who is truly and sincerely sorry for the disobedience and the danger into which he has placed himself and from which there is no more escape. He must satisfy the Church that he will do all in his power to keep and practise the Faith and to baptize and raise the children in it. Though it may in some cases seem practically impossible for the Catholic party to raise the children Catholics, still the Church will validate the marriage on the strength of the promise of the Catholic who sincerely does what is in his power after having unfortunately placed himself in a state and condition from which he cannot escape, and it is reasonable to suppose that God will have pity on such a Catholic who is willing to do all he can under those circumstances.

CAN LOSS OF CATHOLICS TO THEIR CHURCH THROUGH MIXED
MARRIAGES BE LAID TO THE CARELESSNESS OF PRIESTS?

Question: Is it not true that one chief reason for the falling away from the Church of Catholics in mixed marriages is due to the indifference of the priests? In all parishes the census is supposed to be taken up annually, and in the large parishes the assistant priests are usually appointed to do this work. If the census is taken with proper care, the priests will undoubtedly find the greater number of the neglectful Catholics living within the territory of the parish. Do the priests follow up these cases, and endeavor to bring back the careless Catholics with kindness, prudence and patience? Is it not a fact that the younger priests rather make social calls than those which the care of souls requires?

PAROCHUS.

Answer: In answer to remarks of this kind, we would say that we do not know that the younger priests generally do not care for the spiritual work for which they asked to be ordained to the priesthood. Each man's own experience is, of course, limited and, if we were to judge of priests with whom we have come in contact, we could truthfully say that we have found indifferent pastors and indifferent assistant priests and we also believe that history or human experiences repeat themselves, so that the very same human misery and sinfulness is to be found all through the ages of the Christian era. Whether there was more perfect Christian life among people and priests fifty or a hundred or two hundred years ago, is difficult to tell. First of all, one community knew very little about the other before we had the means of rapid communication and the circulation of news. Then, the circumstances of life were so different that we do not know whether the people of another age would have stood the effects of modern progress without detriment to their spiritual life better than we who live in the present age. That people of today—and, if you will, the priests (for they are taken from among the people)—are more pleasure-loving than people of another generation, is quite natural, for the others had no such pleasures that they could love, and we do not know what they would have done if they had had the same opportunities.

Undoubtedly, the Catholic priest has the duty to restrain himself in the use and enjoyment even of perfectly innocent pleasure and amusement—more so than the layman, for he is set by God before the laymen as an example of Christian virtues, and not least among these is mortification and self-denial. There is no doubt that an inordi-

nate, immoderate desire for amusement, distractions, ease and luxuries, does weaken character, does induce neglect of disagreeable and irksome duties, does weaken the soul against sinful pleasures after which the flesh craves, does take from the heart the spirit of prayer and love of union of heart and mind with God in and throughout the affairs of daily life. The struggle is great, because the men and women of today grew up from infancy in the midst of these modern pleasant things of life unknown to the generation that grew up forty or fifty years ago. We can only pray that we may not forget that we are followers of Christ Crucified, and that we may have strength to be moderate in the use of all lawful things, willing to do our duty no matter how repugnant, anxious to come to the aid of souls without counting the sacrifice.

CASUS MORALIS

Non-Catholic Vows

By A. VERMEERSCH, S.J.

Case—A good religious priest of New York—let us call him Father Ambrose—was so happy as to receive into the bosom of the True Church a pious woman who had been educated in the Anglican High Church. She had devoted her life to works of charity in an Anglican monastery, in which she had made her religious profession as a nun, including the three perpetual vows of poverty, chastity, and obedience. Father Ambrose thought it advisable to release the lady, upon her conversion, from all former obligations. He supposed that the vows of poverty and obedience were void, because they require the intervention of a lawful superior, and there had been no such intervention in this case. Accordingly, he asked only for the faculty of dispensing from the reserved vow of chastity. Thus, the convert became a Catholic, free from all special obligation.

Some time later Father Ambrose chanced to meet an old friend of his, Father Anthony of Washington, D. C., and mentioned to him the interesting case of his recent convert.

“My dear fellow,” said Father Anthony with a smile, after hearing the facts, “it seems to me that you were over-scrupulous in the matter. I had a similar case in Washington—an Oriental schismatic who had made her religious profession in a Basilian monastery. I reasoned that, since there is no true religious life among heretics and schismatics, the religious profession was without value before God and the Church; and certainly there could be no need to annul what had never existed. So I received the lady’s abjuration without any mention of religious vows.”

Who was right, Father Ambrose or Father Anthony?

Solution—I. Let us examine the question according to the principles of moral theology. The vows of the person in the first case (the one from New York) may be considered either in connection with her religious profession or independently of it.

It is clear that, among Anglicans (even those who call themselves Anglo-Catholics), there is no lawful authority provided with jurisdiction. Although many of the individuals are in good faith, the Church does not supply in their favor anything whatever in the way of jurisdiction. Since there is no recognized authority, there cannot be a religious community, and the so-called religious profession cannot create any obligation.

Certainly, even a Protestant person can make a valid vow, but then the vow should be conceived without any relation to a religious association. One might suppose that at least the vow of chastity might be regarded as absolute—that is, independent of any necessary relation to the religious society in which it was made. Yet, such is not usually the case. In this respect there has been in recent times a change in the practice of the Holy See. Formerly, in granting to a nun or to a lay-brother the indult separating the person from the religious institute, the Holy See reserved the vow of chastity upon the presumption that this vow had been the object of an absolute promise to God. But for many years now a contrary interpretation and practice has prevailed. Secularization now includes the dissolution of all obligations of the vows connected with the religious profession. This does not mean, of course, that the making of an absolute vow, even in a religious association, has become impossible, but only that, for vows made in a religious institute, the presumption that they are absolute is no longer admitted. The presumption is the other way; that is, they are presumed to have been made only as religious vows, dependently upon the religious profession. In the internal forum, it is of course the actual intention of the person which determines whether the vow was in fact absolute, or entirely dependent on the religious profession.

We are now in possession of all the elements necessary to an estimate of Father Ambrose's handling of the case. He should have inquired of his convert whether she ever had the intention to assume an obligation towards God independently of her religious life. If she had not, as is most probable, then no dispensation was needed. But, if she had the absolute will to consecrate her body to God by the vow of perpetual chastity, then Father Ambrose was quite right in getting a special faculty for dispensing from a reserved vow—supposing, of course, that the lady's release from that obligation seemed to him advisable.

(2) The case of Father Anthony is quite different. He had to do with an Oriental schismatic. Now, in the Orient there are subsisting communities or churches whose existence is recognized as a fact by the Holy See. At the head of those churches are patriarchs and bishops, who were validly ordained and consecrated; and there has never been any positive act of the Holy Father to suppress the juris-

diction which they possessed over the communities belonging to their respective rites. Gregory XIII, when he reformed the Calendar, wrote to the patriarchs asking them to accept that reformation; they were expressly invited to the Council of Trent and more recently (by the Letter "Arcano" of September 8, 1868) to the Vatican Council, in which they were called "bishops of the Oriental Churches not in communion with the Holy See." It is noteworthy that Protestants, on the other hand, received no such *de facto* recognition; to them Pius IX wrote only as individuals, addressing them as "all Protestants and other non-Catholics."

We may therefore conclude, with Arcadius (*De Pœnitentia*, lib. IV, c. 5),¹ Cardinal d'Annibale, and other learned authorities, that for the good of souls the Roman Church has allowed ecclesiastical jurisdiction to remain in the schismatic Oriental churches, for the conferring of the Sacraments and the administration of the communities.²

In the second case, therefore, the profession of the nun must be considered as valid; and Father Anthony would have done better to ask, not only for authority to receive the adjuration of the converted Oriental nun, but also for the faculty of dispensing her from all the obligations resulting from her religious profession.

Of course, even in the absence of such dispensation, the lady would not be obliged to return to her schismatical community; she would not even be allowed to do so. But she would remain bound by her vows, and obliged to observe them outside the community, in the world, or even in a Catholic religious community into which she might be received.

¹*De concordia Ecclesiæ Occidentalis et Orientalis in septem sacramentis administrandis.*

²It is true that schismatics are, in the external forum, to be treated as excommunicated; but they are also, according to the classification made by Canon 2258, in the class of excommunicated persons known as "tolerati," as opposed to "vitandi;" and these, so long as no formal condemnation or declaration has been made against them, are not deprived of the valid use of jurisdiction, according to Canon 2264.

ROMAN DOCUMENTS

ENCYCLICAL OF HIS HOLINESS, POPE PIUS XI, ON THE UNIVERSAL EXPIATION DUE TO THE SACRED HEART OF JESUS

The Holy Father states that it is certainly most consoling and inspires with hope and confidence all the believers in Christ that before His ascension He assured the Apostles and disciples: "Behold, I am with you all days, even to the consummation of the world" (Matt., xxviii. 20). For mankind is suffering under evils and miseries, and the Church herself is combated and groaning under oppression. Just as the Apostles were encouraged and strengthened by this divine promise to sow the good seed of the Gospel throughout the world, so the Church has since their time been led to victory against the power of hell. Though Christ did not fail at any time to assist the Church, still He gave her greater help and strength whenever greater dangers and trials pressed upon her. In more recent times the most merciful Heart of Jesus manifested itself to Mary Margaret Alacoque, and complained to her about the coldness of human hearts towards His Heart burning with love for men. The Supreme Pontiff and Father of Christendom desires to address the bishops of the whole Church on the duty mankind has of offering satisfaction to the Sacred Heart of Jesus, and requests the shepherds of the flock of Christ to teach these things to the people committed to their charge, and urge them to do as the Holy Father directs.

The heresies which arose in recent times—especially Jansenism which killed love and filial confidence in God—were combated by the Sacred Heart of Jesus, His emblem of peace and love shown to mankind. In the devotion to the Sacred Heart of Jesus there is the sum-total of religion and consequently the norm of a more perfect life, for this devotion helps us to know Christ more intimately, and more efficaciously moves our hearts to love and imitate Him more fervently. Pope Leo XIII dedicated all mankind to the Sacred Heart of Jesus. The more the enemies of Christ shout: "We will not have this man to reign over us" (Luke, xix, 14), the more should the faithful proclaim Him the King of their hearts and of all they have and possess. For this reason, the Holy Father says, he himself has

had the happiness of instituting the Feast of Christ the King, on which feast the consecration of mankind to the Sacred Heart of Jesus is to be renewed annually.

When the human heart offers itself to Christ, and man invites Him to be the loving King of his heart and soul and mind, another thought naturally suggests itself, namely, to offer satisfaction to the Divine Love for any neglect or offence of which one has been guilty towards the Lord who said that it was His delight to be among the children of men. For our innumerable sins and offences and negligences we owe the Heart of Jesus satisfaction or expiation, and, before we can profess that we love Christ from our hearts, we must be willing to acknowledge our sinfulness and make amends for it. If Christ had not first suffered for our sins and iniquities, we would have no adequate means of offering atonement to the majesty of God; but now we can offer our good works and penances, we can offer gifts and sacrifices for our sins by uniting them with the sacrifice of Christ on the Cross and with the continuation of that sacrifice in the Holy Mass.

By showing us His Sacred Heart bearing the marks of His passion and flames of love, Jesus desired to teach us both the enormity of sin for which His heavenly Father demanded the suffering and death of the Cross and the immense love that the Redeemer bore towards us, so that we might most earnestly detest sin and most ardently love Him. The spirit of expiation and reparation has always been the most important element in the cult of the Sacred Heart of Jesus. Our Saviour said to Margaret Mary Alacoque: "Behold the Heart that has loved men so much and heaped upon them all benefits, and yet that Heart has not found gratitude for its infinite love, but rather oblivion, neglect, and insults, and these have been sometimes offered by those who owed special love to Me." And Jesus recommended among other things the Communion of reparation and prayer and adoration for an hour—called the Holy Hour. Just as Christ on Mount Olivet suffered from terrible sadness of heart over the sins and ingratitude of men, so the continued crimes of mankind afflict the Sacred Heart, and those who love Jesus can console His Heart by works of expiation. Christ said to Saul (later, the Apostle St. Paul) when the latter was persecuting the disciples of Christ: "I am Jesus whom you persecute." Whatever is

done to His Church, Christ as the Head of that Church feels as though it was done against Him. There are many reasons why atonement should be made, not only because even the best of men are sinful and neglectful at times, but also because the Church is persecuted, Christ blasphemed, and all things sacred trampled to the ground by the enemies of the Christian Faith. Still worse, many who call themselves Christians lead a life that is an insult to the Christian name, a life of worldiness and gratification of the senses. Others act like the sleeping and cowardly disciples of Christ on Mount Olivet; others like Judas the traitor.

The Holy Father therefore orders that each year on the Feast of the Sacred Heart of Jesus in all churches of the world the formula of expiation added to the Encyclical be solemnly read (May 8, 1928; *Acta Ap. Sedis*, XX, 165-178).

ACT OF REPARATION TO THE SACRED HEART OF JESUS

O sweet Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thy altar eager to repair by a special act of homage the cruel indifference and injuries, to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation, not only for our own personal offences, but also for the sins of those who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holydays, and the shocking blasphemies uttered against Thee and Thy Saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of

Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood! We now offer, in reparation for these violations of Thy divine honor, the satisfaction Thou didst once make Thy eternal Father on the cross and which Thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the Saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary, our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where Thou with the Father and the Holy Ghost livest and reignest God, world without end. Amen (Official Translation, *Acta Ap. Sedis*, XX, 184):

INDULGENCE GRANTED FOR ACT OF REPARATION TO THE SACRED HEART OF JESUS

Persons who on the Feast of the Sacred Heart assist at the Exposition of the Blessed Sacrament and the recitation of the Litany of the Sacred Heart and the Act of Reparation (ordered by Pope Pius XI, May 8, 1928), in any church or oratory (even a semi-public oratory), can gain an indulgence of seven years and seven quarantines, or a plenary indulgence if they also approach Confession and Holy Communion. The similar indulgences granted for the Act of Solemn Dedication of Mankind to the Sacred Heart are hereby suppressed. Persons who anywhere or at any time, even privately, recite the Act of Reparation gain an indulgence of 300 days;

a plenary indulgence can be gained once a month by those who recite this act daily for a month, make a visit to some church or public oratory, confess and receive Holy Communion (Sacred Penitentiary, June 1, 1928; *Acta Ap. Sedis*, XX, 207).

LETTER OF THE HOLY FATHER TO THE MINISTER GENERAL OF THE
FRIARS MINOR ON THE SIXTH CENTENARY OF THE DEATH OF
JOHN OF MONTE CORVINO, FIRST MISSIONARY IN CHINA

On the occasion of the sixth centenary of the death of John of Monte Corvino, the Supreme Pontiff wished to honor this intrepid priest of the Order of Friars Minor who was the first to venture into the vast Chinese Empire to establish Christianity there. He penetrated as far as Peking, the capital, and there not only converted many Chinese to the Christian Faith, but obtained the favor and protection of the Emperor and the great men of the Empire. He established the ecclesiastical hierarchy at Peking, and endeavored to have the more fervent men among the converted Chinese form religious communities, thus anticipating what the Supreme Authority of the Church has urged in recent times, namely, that a native clergy should be formed in the Catholic foreign missions. Pope Nicholas IV made John of Monte Corvino Apostolic Legate for the Far East; Clement V made him bishop and patriarch, and gave him several suffragan bishops from the Order of Friars Minor. In the thirty-four years that John of Monte Corvino labored in China, his most zealous associate was another member of his Order, Odoric of Utino. The work of John of Monte Corvino was of such a character that its good effects will never be entirely obliterated (May 20, 1928; *Acta Ap. Sedis*, XX, 190-192).

LAWS ON PROHIBITION OF BOOKS BIND ALSO
THE ORIENTAL CHURCH

The question was raised whether Catholics of the Oriental Rites are bound by the Decrees of the Sacred Congregation of the Holy Office condemning books and periodicals, and special reference was made to the recent prohibition and penalties against the "Action Française." The Sacred Congregation of the Oriental Church declares that the said Decrees bind all the faithful irrespective of the Rite to which they belong, because the matter of forbidding books is

not so much a disciplinary measure as one of doctrine of the Church concerning faith or morals. Therefore, differences of Rite are not to be considered in this connection (May 26, 1928; *Acta Ap. Sedis*, XX, 195).

PONTIFICAL APPOINTMENTS

Rt. Rev. Patrick Collier, rector of the seminary of the diocese, has been appointed Coadjutor Bishop with the right of succession to Rt. Rev. Adam Brownrigg, Bishop of Ossory (Kilkenny); Rt. Rev. Thomas Joseph Shahan, D.D., former Rector of the Catholic University, has been made Assistant at the Papal Throne.

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgri. Andrew de Maurizi (Archdiocese of New Orleans), James Hugh Ryan, Francis Patrick Ryves (Diocese of Indianapolis), Alfred Morisette and Joseph Laureat Boulanger (Archdiocese of Quebec).

The Grand Cross of St. Gregory the Great has been conferred upon Nicholas Brady (Archdiocese of New York). The *Commenda* of the Order of St. Gregory the Great has been conferred on Lawrence A. Wilson (Diocese of Valleyfield) and Donat Raymond (Archdiocese of Montreal). Louis Adélarde Trempe (Archdiocese of Quebec) has been made Knight of St. Gregory the Great. The *Commenda* of the Order of St. Sylvester has been conferred on Arthur Trudeau (Archdiocese of Montreal).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of September

FOURTEENTH SUNDAY AFTER PENTECOST

The Works of the Flesh

By J. ELLIOT ROSS, C.S.P.

"And the works of the flesh are manifest" (Gal., v. 19).

- SYNOPSIS: I. *The works of the flesh are very widespread. Many of you have probably offended in this way, but even the worst of you want to protect your children. Let us then consider one means to help accomplish this.*
- II. *I appeal to your own experience as an indication of this means.*
- (1) *You who have fallen probably got information from companions or vicious older people instead of your parents.*
 - (2) *You who remained pure probably had your natural curiosity satisfied by your parents.*
 - (3) *Parents who imagine their children will remain ignorant are merely fooling themselves.*
 - (4) *The problem then confronting parents is:*
 - (a) *Shall we tell our children the facts of life?*
 - (b) *Or shall we allow them to learn these facts from others?*
- III. *I maintain (1) that parents have a duty to tell their children; (2) that the right information at the right time in the right way is, under God's grace, a better protection than is ignorance.*
- IV. *Parents do your duty: (1) by never lying to your children; (2) by satisfying their legitimate curiosity.*

In the Epistle just read to you, St. Paul speaks quite frankly about sins of the flesh, and I have no doubt his words have an application to many of you. But, no matter what sins of the flesh you all may have committed in the past or may still be committing, you are earnestly desirous of saving your children from similar sins. Apart from some great miracle of grace, these sins will never be entirely eradicated. But I do think we have made some advance since the days of St. Paul, and I believe that further advance is possible if parents will only be wise and prudent in trying to save their children. In fact, I believe that the most important reason why we have not made

more advance is just because parents have not gone about the matter in a wise way. The responsibility rests principally on you fathers and mothers.

Some of you old folks are bitterly bewailing the laxity of modern youth. I am not at all sure that the youth of today is any laxer than the youth of your own day. But, letting that pass, I wish you to consider your responsibility for the laxness that does exist. And, to make that consideration profitable, it will be best to go back to your own youth.

Most of you, I think, had this experience: through the advent of a little brother or sister or for some other reason, you began quite young to wonder where children come from. And in your complete innocence you asked your father or mother. But you got no real satisfaction for your curiosity. Your parents evaded your questions. And that failure of theirs had terrible consequences for you. For, since you could not get the truth where you had a right to expect it, you sought it elsewhere. Vicious older people or companions were ready enough to tell you about the mysteries of life, and to initiate you into the works of the flesh.

Of course, your parents were acting according to their own lights. They thought it best that you should not know these facts as yet, and they fondly imagined that, if they did not tell you, you would not learn about them in other ways. But for one case where a child remains in ignorance, there are a hundred cases where he gets the information from tainted sources. In these days of the movies, bill boards, tabloid newspapers, sex magazines, it is little short of a miracle that a child should long remain ignorant. The fact of sex, good in itself, becomes a source of corruption. Moreover, confidence between parent and child is broken down, and the works of the flesh are perpetuated on a tremendous scale.

I do not mean to say that all impurity would be automatically eliminated, if parents always satisfied the curiosity of their children. But I do think that a great many children would be protected. The source of evil is often bad companions, and those bad companions have a hold upon the children because the parents have failed. And the companions need not be bad. They may be fairly good children who simply know more about such things.

APPEAL TO EXPERIENCE

Look back upon your own lives. Recall the way in which a knowledge of sexual facts came to you. Cannot those of you whose parents did their duty say now, in the light of experience, that this knowledge did not harm you? And, on the other hand, cannot those of you whose parents failed, and who received this information in other ways, be honestly sure that it would have been better had your parents told you?

The mysteries of life form a very delicate subject. I am not advocating a complete knowledge for little children. But I do say that, in these modern conditions of living, it is practically impossible to keep children from learning about life's facts outside the home, if the parents refuse to tell them. It is not a question of innocence or knowledge, for knowledge is not inconsistent with innocence. From the Blessed Virgin's question to Gabriel, she must have known the facts of life; yet, she was innocent. And knowledge is really better than ignorance as a protection of innocence.

DUTY OF PARENTS

I maintain that parents have a duty of giving this knowledge to their children. They should keep a sharp watch upon the mind of the child. As questions arise, as curiosity manifests itself, the parents should give what is necessary. There should never be a lie. Children are not brought by storks or found under cabbage leaves. The child of six should have its confidence in its parents carefully preserved, so that the child of fourteen or sixteen will still go to its parents with all its problems.

If parents are honest and frank in dealing with their children, if there is no subterfuge and evasion, then much less in the way of information will satisfy the children than if parents put them off. Children are very quick to sense the fact that parents are lying, or are hiding something. And, when they do sense this, they are sure to go elsewhere to satisfy their curiosity. But, going elsewhere, they are likely to get more information and in a shocking way, and to get in addition a great deal of misinformation.

Later, when parents warn their children against certain wrong acts, the children will take no stock in the parents' attitude. The parents

lied to them about the whole matter, and so their influence is gone. The advisers, think the children, who told them the truth on certain points, are probably right on others. Irreparable harm has been done to the children by the silence of the parents.

Getting proper information in the right way will not be an infallible protection for the children. But certainly they will be better protected by getting correct information in the right way from parents than by getting wrong information in the wrong way from others. That is the choice that confronts parents. For parents are simply fooling themselves if they think that their children are going to remain ignorant of sexual facts.

How should children be told these facts, and at what age? There are dozens of books written on the subject, giving an idea of a gradual initiation of the child into these mysteries. But no book can be entirely satisfactory, because this question of initiation of children is an individual matter. Only the parent can judge of what is necessary. There is only one unalterable rule—never tell a lie to a child on sexual matters. You have no more right to lie on this subject than on any other.

THE CHILD NEEDS ADVICE OF PARENTS

In fact, I may say that a child has a right to this information on sexual questions, just as much as it has a right to a certain knowledge of hygiene in other directions. For a child cannot wisely govern its life without some such knowledge. The child needs this knowledge for association with other children. If it does not know the why of certain prohibitions and taboos, its companions will probably lead it astray.

Later on a child needs this information in order to make a wise choice of life. It is a crime to allow a young man or woman to take a vow of celibacy without knowing the facts of life. Perhaps it is even a worse crime to allow a young woman to marry without this knowledge. Certainly no parent should let a daughter make a contract of marriage without understanding the right she is giving in the matter.

If your parents had given you older people the right information in the right way at the right time, I feel sure that many of you would have been saved from terrible mistakes later. And now if

you who have children of your own will only give them the right information in the right way at the right time, many of them will be saved.

This is something that parents have to do themselves. You cannot delegate this to the school. Even a Catholic school cannot do everything in the way of education. These sexual matters are so intimate and individual that parents alone can handle them properly. The only person to whom delegation might be made would be the family physician. But that would only be for the very full information needed when the body matures. For the early knowledge the parent, and the parent alone, should be the source of information.

If we are to make progress in the fight against the works of the flesh, the children must be protected. But the best protection for them is the proper knowledge given frankly by their parents. Any other course is likely to be disastrous. And because this present generation has torn aside so many conventions, is facing life so frankly, I have hope that it may do its duty in this regard better than the generation to which you and I belong.

Remember, then, that you have a negative duty not to lie; and that you have a positive duty to impart the necessary information. Do your duty.

FIFTEENTH SUNDAY AFTER PENTECOST

Spiritual Failures

By ALBERT WOOD, D.D.

"In doing good, let us not fail. For in due time we shall reap, not failing"
(Gal., vi. 9).

SYNOPSIS: I. *The meaning of spiritual failure.*
II. *The metaphor of a shipwreck.*
III. *Its analogy in the life of the soul.*
IV. *General conclusions.*

In a certain sense, from a spiritual point of view, it is true to say that everybody's life is a failure. The Saints, in their own eyes at least, were failures. With their clear vision of the possibilities of holiness to which they might attain, they could only conclude that they had fallen far short of what they might have reached. So with each of us, whatever progress we may make, there is ever something

further to which we may go on; however high we climb, there are greater heights before us. It is a peculiar feature of holiness that, as we approach the mark we set for ourselves, it recedes from us and so lures us on to greater perfection. Thus, if we review a few years of life, it ever seems that we have not attained the standard we set ourselves; there is much more we might have done. That is perhaps one of the merciful ways in which God preserves our souls in humility, preventing us from looking back to see how far we have come, keeping us instead always looking ahead, fixing our attention upon the ever-widening prospect of what lies before us, and so teaching us to mark our progress, not by what we have accomplished, but by what we have yet to do. So we may find a Saint even at the end of a life of great holiness saying that his life has been a failure.

On the other hand, it is true to say that no life is a failure while life remains. However great may have been one's fall, one can always recover the lost grace of God, and, strictly speaking, the word "failure" can be applied to no one living. In the Book of Ezekiel, Chapter xxxvii, we read how God showed His prophet a field strewn with the bones of men, and God said to him: "Dost thou think these bones shall live?" And he answered: "O Lord God, Thou knowest." Then God told him to speak to them and ask them to hear the word of the Lord, and as the prophet did so a commotion occurred, the bones came together, sinews and flesh appeared, life came back to the dead, and they stood on their feet a great army. By that we are taught how even from the deepest sin one may rise to a new life of grace. For that reason, while time remains for repentance, we cannot call anyone's life a failure.

SPIRITUAL "SHIPWRECKS"

Yet, in a more common way we speak of those who have fallen a long way from holiness as failures, and it is with such failures as these, real or apparent, we are now concerned. By the metaphor of a ship at sea, such spiritual failures are often called "shipwrecks," and this comparison of the trials of a soul with the tossing of a ship at sea is favored by our hymn to our Lady in which we say we are "thrown on life's surge," and by the thought of our Lord's frequent adventures with His Apostles in their boat on the Sea of Galilee. Moreover, we know that the bottom of the ocean is strewn

with the wreckage of ships that have gone down at sea, and yet each of those ships has been a vessel of promise, representing the hopes, the aspirations, the wealth, fortune and happiness of certain people who have built the ship or have entrusted their goods and their lives to it. Some there are who have watched and studied its progress from the very laying of the keel, as parents watch and study the progress of a growing child. Others there are who have been filled with pride as they saw it on its day of launching and watched it thread its way for the first time across the waters. They have felt that laudable pride which parents can feel as they behold their children attaining the fullness of independent life. Others again have been thrilled with joy as they heard the accounts of that ship's early voyages—perhaps some grand record of speed maintained or some rich cargo of goods conveyed. They were glad at the news, as parents are glad when their child achieves a noteworthy triumph.

Then comes the sudden sad rumor of disaster, or perhaps a long silence and anxious awaiting. The ship is overdue, it has failed to reach its journey's end, and no news is available. An anxious suspense is then followed by the sad story. The vessel has gone to the ocean depths, and with it have gone the hopes, the desires, the wealth, the fortune and the lives of many. The ocean bed is strewn with the wreckage of hundreds of thousands of vessels which have dropped in that way from the surface. If the full story of each could be told, we should know the causes of the disasters, but the causes are too often hidden from us, and we can only guess what they were. Perhaps, the vessel put to sea in a condition not seaworthy, and so could not stand even the slight tossing of fair weather. Perhaps, there was some carelessness in the overhauling of the ship when it stood in dock before its last fateful voyage. Perhaps, though starting well, it ran on heedlessly in an unusual course, and so struck some rocks which its master had forgotten or failed to notice. Perhaps, the cause of disaster was a violent storm which only a strong ship could weather. Perhaps, the vessel was wilfully destroyed, and so fell a victim to the malice of its enemies.

ANALOGIES IN THE SPIRITUAL LIFE

Such would be, no doubt, the common causes of disaster, and each has its analogue in the life of a soul. As the ocean bed is strewn

with the wreckage of ships, so is this world and the next world strewn with the spiritual wrecks of souls which have lost their supernatural life. Like the ships, they too have been at one time objects of great promise. Some parent's loving care has trained their early years. A Catholic education has launched them well equipped in early manhood. Their first few years of independent life have been fruitful and successful. Yet, disaster has overtaken them. It is to our interest then to study the causes of disaster.

We said the ship might perish if it put to sea in bad condition. So our souls will perish if we set them to face life in a condition unfit for the work they have to do. The danger here is one which may come after the first few years of a good career—the danger of carelessness, disregard of prudent counsel, conceit in one's own strength, taking one's spiritual life as a matter of course without making efforts by prayer and the use of the Sacraments to fit oneself to continue living a good life. Our Lord once told a parable (Luke, xiv. 31) of a king going to war against another king, and He pointed out how that king would be careful to find the number and strength of his own and his opponent's forces. So must we conduct our life in a thoughtful manner, not underestimating the strength of the powers against us nor overestimating our own strength.

Again, we said the cause of the loss of the ship might be carelessness in overhauling. So our souls will perish if we are careless in overhauling them. We are said to overhaul our souls when we go to Confession. To go to Confession ought to mean to put our souls in a perfectly sound condition, but for that it is not sufficient merely to confess our sins and express contrition for them. Good resolutions and purposes of amendment must be carefully attended to, for, if we fail to make with our Confession a firm effort to turn from sin, if we fail to remember and fulfill the good resolutions which occur to us at that time of grace, then we will fail to strengthen ourselves against the future, and we will soon relapse into the same and greater sins, and will make our Lord a mockery by "crucifying Him again to ourselves" (Heb., vi. 6). We will behave like the man described by St. James (i. 23), who, after beholding his own countenance in a glass, "beheld himself and went his way and presently forgot what manner of man he was." We must not forget

what we see of ourselves in Confession. We must not forget the resolutions we then make against future sin. If we do, our souls will perish as the vessel perishes as the result of carelessness in examining and repairing it.

OTHER CAUSES OF SHIPWRECK

We have said another cause of disaster may be an unexpected meeting with rocks. In the affairs of the soul this is analogous to a sudden and unexpected death coming upon one who has postponed repentance. Our Lord spoke many parables to show how uncertain is the length of time He may give us for repentance after sin. The rich fool was called away in the midst of his proud calculations of his wealth. The Old Testament, too, contains many warnings against such presumption. The Book of Ecclesiasticus (v. 4) gives a warning in these words: "Say not: 'I have sinned, and what harm hath befallen me?' for the Most High is a patient rewarder . . . Say not: 'The mercy of the Lord is great, He will have mercy on the multitude of my sins,' for mercy and wrath quickly come from Him, and His wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day, for His wrath shall come on a sudden, and in the time of vengeance He will destroy thee."

Another cause of disaster, we said, might be a storm which only a strong ship could weather. We may liken that to some particularly strong temptation coming upon us as a serious trial of our virtue. God warns us that we may expect to be so tried. Our salvation must be a reward of virtue, and the reward can be given to those only who survive a trial. "As silver is tried by fire and gold in the furnace: so the Lord trieth the hearts," says the Book of Proverbs (xvii. 3). On the other hand, we have the consoling assurance of St. Paul (I Cor., x. 13) that "God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it." This means that, if we take good care to keep ourselves in God's grace, then we will find that there will be no temptation we cannot resist and overcome; but, if we persistently weaken ourselves by taking no pains to preserve God's grace, then we can have no guarantee that we will find strength from God when some overwhelming temptation comes

upon us. We will sink beneath it, as the ship sinks in the violence of a great storm.

To come to the last of our causes of shipwreck, we said that the ship might sink through a deliberate purpose, as the victim of some enemy's malice. So too the enemies of our souls gain many victories by their deliberate deceitfulness and malicious assaults. Scripture says that "the life of man upon earth is a warfare" (Job, vii. 1), and the Catechism explains this by saying that the enemies which we must fight against all the days of our life are the devil, the world and the flesh. Against such powers we must arm ourselves with that spiritual armor described by St. Paul in his Epistle to the Ephesians (vi. 13 sq.), "having our loins girt about with truth, and having on the breastplate of justice . . . in all things taking the shield of faith, the helmet of salvation and the sword of the Spirit . . . by all prayer and supplication praying at all times in the spirit, and in the same watching with all instance and supplication." By this we will be "able to resist in the evil day, and to stand in all things perfect," and so we will preserve our souls from perishing through the malice of the devil as the ship perishes through the attacks of its enemies.

GENERAL CONCLUSIONS

These various considerations of the causes of spiritual shipwreck should urge us to do all we can for the salvation of our souls. We must remember, too, that it is to our own advantage to save our souls. We are apt sometimes to forget this, and to look upon the saving of our souls as a kind of favor shown to God. We forget that it is entirely a work for our own advantage. The loss of our souls is our loss; it is not God's loss. The ships which are wrecked and sink to the ocean bed, though they may be very numerous, are not any hindrance in the general work of shipping. They are scarcely missed after the first shock of the bad news. They pass completely out of existence, and the general steady flow of vessels continues undisturbed upon the ocean surface, achieving its purpose of trade and enterprise. So is it with God. His work will continue and His purpose be achieved, whether we remain as units in His scheme or not. We can cut ourselves out from it, but we will harm ourselves only. We will simply drop away from God, as the ship drops

from the surface to the bed of the ocean. The souls in Hell have dropped away from God in that manner. They are of their own accord for all eternity outside God's scheme of happiness. Yet, they cannot rid themselves of their natural desire for God, and they are tormented by that eternal remorse: "If only I had not sinned!"

Well may we pause and ask ourselves: "Is that to be my fate?" One of our Lord's disciples asked much the same, when he questioned our Lord with the words: "Lord, are they few that are saved?" (Luke, xiii. 3), but our Lord gave no definite answer. He merely said: "Strive to enter by the narrow gate, for many I say to you shall seek to enter and shall not be able." That too must be our motto. It embraces two things, hope and effort—hope that God will be faithful in assisting us and effort that we may not be undeserving of that assistance. These two are complementary, hope urging to effort and effort becoming attractive under the sustaining influence of hope.

When the Apostles were first preaching the Gospel, the Jews met together to find means of preventing them, but one wise man in that assembly, Gamaliel, gave an unusual counsel. He said: "Refrain from these men and let them alone, for if this work be of men it will come to nought, but if it be of God you cannot overthrow it" (Acts, v. 34). If the work be of God, you cannot overthrow it. We may take those words as another guiding rule in our efforts after holiness. Our aim must be so to strengthen our souls that they may be truly the works of God, which no power of the world or the devil can overthrow.

To this end our religion is not to be a matter of routine; the welfare of our souls is not to be something we may feel indifferent or careless about; the uprooting of habits of sin is to be a matter of serious and continued effort. So may we hope to avoid what we have seen to be the causes of spiritual shipwreck. "In doing good let us not fail, for in due time we shall reap, not failing."

SIXTEENTH SUNDAY AFTER PENTECOST

Hypocrisy and True Piety

By P. M. NORTHCOTE

"They watched Him" (Luke, xiv. 1).

- SYNOPSIS: I. *The motive constitutes the moral quality of our actions.*
II. *The evil motive of the Pharisees is characteristic of all hypocrites who watch Jesus and His Church to carp and criticize.*
III. *The true disciple watches Jesus with the gaze of love.*
IV. *We look at Him in the Holy Gospels, the Rosary, the crucifix, in the Blessed Sacrament of the Altar, in His Church.*
V. *Finally, we look for His second coming.*

Our will is the all-important faculty within us, for, according to the motive which prompts the will, so shall our actions be either good or evil. It is the intention of the will which gives to an action its moral entity. The same words may be prayer or blasphemy, praise or mockery, according to the intention with which they are uttered; an action otherwise good may be vitiated by the motive which calls it forth. Wherefore does the Holy Scripture admonish us: "With all watchfulness keep thy heart, because life issueth out of it" (Prov., iv. 23).

So the Pharisees watched Jesus—an action indeed which all His true lovers, as we shall see in the sequel, continually perform. But the Pharisees watched Him with the evil intent that they might find some occasion against Him. Their action is characteristic of all hypocrites, ancient and modern.

Arising as it does from pride in its most odious form and being directly opposed to the virtue of truth, it is difficult indeed to think of a vice more vile than hypocrisy. Esteeming himself to be other than he is, the hypocrite simulates what he is not. And, as he has an overwhelmingly good opinion of himself, so he looks down upon others. None, therefore, is more ready than he to observe his neighbor's shortcomings, to put an ill interpretation upon all his deeds (even the best), to criticize and censure his ways. Such were these Pharisees in their attitude towards our Lord.

Christ is no longer visibly with us, and the verdict of history vindicates the sanctity of His character. In this respect His position is now so assured that even unbelievers pay homage to His exalted holiness. Only those who hate goodness, hate Him. Yet is Christ

still upon earth in the Church. She is the body of which He is the head (Col., i. 18). She is His bride (Apoc., xxi. 9), His own flesh (Eph., v. 29-30). The unity of Christ and His Church is inexpressible. He speaks of it thus: "The glory which Thou hast given to Me, I have given to them; that they may be one, as We also are one: I in them and Thou in Me: that they may be made perfect in one: and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me" (John, xvii. 22-23). Weighty words these, and fit theme for profound meditation.

THE PHARISEES TYPE OF ALL HYPOCRITES

Since Christ and the Church are one, as she passes down the centuries we see reënacted around her the drama of the mortal life of the Son of God. He taught with authority; she teaches with authority. He went about doing good; she goes about doing good. He was the friend of sinners; she is the friend of sinners. He could not be ignored; she cannot be ignored. He was hated, calumniated and persecuted; she is hated, calumniated and persecuted. Since human nature is constant to type, we see gathered around her in her course through the ages the same stamp of men and women as gathered around Him during His mortal life on earth. Amongst these are the hypocrites. What could be more repulsive than sectarian hypocrisy in its attitude towards the Church? If we consider the arch-villain Cranmer imploring Henry VIII to consult the good of his soul by repudiating Katherine of Aragon—or again the abominable wretch who sat on the throne of England, using as his plea for the dissolution of the monasteries that their discipline had grown relaxed past reform—we realize that history scarcely affords another such example of hypocrisy, perjury, rapacity and violence, as that which stains the annals of England in the evil day when she was torn from the unity of Christendom. Conceived in hypocrisy, it is hardly surprising that Protestantism has never been purged of the taint. In the eyes of Protestants the Church can never do right. At one moment the Church is blamed for interfering in matters political outside her sphere; at another, when party capital could be made out of an authoritative pronouncement, we are asked: Why does not the Church speak out? Sometimes her rigid immobility is vituperated; at other times she is accused of altering the faith once delivered to

the Saints. Why is she so absurdly uncompromising on the question of divorce? And again, how can she pronounce the nullity of such and such a marriage? According to these critics, the Church is rigorous and lax, intractable and time-serving, worldly-minded and too unworldly, meddling and aloof—all at once. Not all the array of names illustrious in the physical sciences who were devout Catholics, will persuade these captious persons that the Church is not the foe of science and progress. They are filled with pious horror at the persecutions of Queen Mary—they who only achieved ascendancy through rivers of Catholic blood. Or, again of all men upon earth whose actions are so carefully scrutinized, who is so misrepresented, who so lectured as to what he should do and what he should not do as the Sovereign Pontiff, the Vicar of Jesus Christ.

Would that this evil spirit of censoriousness, the offspring of hypocrisy, were confined to sectaries and wordlings! But who does not know that in every parish there are some who make it their business to be forever spying out the shortcomings of their neighbor, who impute wrong motives to good actions, with whom no one's reputation—not even their priest's—is sacred. Whence does this carping spirit arise, if not from hypocrisy? It is the self-righteous, not the humble of heart, who feel themselves entitled to call to account the conduct of their neighbor: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye" (Matt., vii. 5).

THE TRUE DISCIPLE WATCHES JESUS WITH LOVE

Yet, there is another manner of watching Jesus which is altogether different, and wholly to be commended. "Blessed is the man that watcheth daily at My gates, and waiteth at the posts of My doors" (Prov., viii. 34), says the Eternal Wisdom. We are predestinated to be made conformable to His image (Rom., viii. 29). Now, as St. Augustine says, we grow like to that which we love, and it is always our delight to gaze upon the object of our love. As Jesus, looking on the young man, loved him (Mark, x. 21), so we on our part must look on Jesus with the gaze of love. When first the Curé of Ars came to his parish, there was at least one of his flock who was a cause of joy to the pastoral heart of the Saint—a simple workman who on his way home would spend a long time

kneeling before the tabernacle. The Curé asked what he found to say all that time, and the answer was: "I look at Him, and He looks at me." He was engaged in that wordless prayer of love which carries the soul aloft to heights of contemplation far beyond the reach of ordinary good Christians. For this conforming of ourselves to the image of the Son of God is a conformity of mind and heart: and, as the Grecian mothers were wont to gaze upon a beautiful statue that they might bear beautiful children, so the soul which would grow like to Jesus must look upon Jesus. Let us think for a moment how this is to be done, for we cannot now see Him with the eye of flesh, as those privileged men and women who saw and conversed with Him during His mortal life upon earth. No, but we see Him with the eye of faith, and He tells us that this is more blessed.

WE BEHOLD JESUS IN THE GOSPELS AND THE ROSARY

The constant perusal of the holy Gospels is one way—and a most excellent way—of looking at Jesus. For there in the sublime simplicity of the inspired page the Holy Ghost has portrayed Him for us, a figure so arresting, so commanding, so alluring, that it is impossible to dwell upon it without its calling forth our reverence and our love. Then we have that epitome of the Gospels—the Holy Rosary. The "Hail Mary" is essentially the prayer of the Incarnation, and in the Rosary we contemplate the mysteries of the Incarnate Life. Jesus came to us through Mary, and it is through Mary that we must go to Jesus. She is the short and safe way to Him, and devotion to her is the sure sign of a predestinate soul. As the beads pass through our fingers and the "Hail Mary" is murmured by our lips, we contemplate Him incarnate in her sacred womb at Nazareth, borne in her over the hill-country of Judea; we see the moisture glistening on the walls of the rock-hewn stable, where in the manger Mary has laid Incarnate Deity, and Joseph kneels adoring helpless Omnipotence; Mary's arms bear Him up the Temple steps as a tiny Babe; Mary clasps Him to her heart in that same temple when, in His gracious boyhood, He stands questioning with the doctors. Then on through the mysteries of His passion and the mysteries of His glory we contemplate Him. Certainly the Holy Rosary teaches us to look at Jesus.

WE BEHOLD HIM ESPECIALLY ON THE CROSS AND IN THE
TABERNACLE

Our Crucifix, too, is a way of looking at Jesus, and there we see Him revealed at the supreme moment of love and sacrifice for our sinful souls. The dying St. Philip Benizi asked for his book, and, when they did not understand to what book he alluded, he stretched out his hand for the crucifix, saying: "This is my book. Herein have I learnt all virtue and the way of salvation."

Jesus lives with us in the Blessed Sacrament. There in the Tabernacle upon our altars we may look upon Him in the sacrament of His love, delighting to be with the children of men (Prov., viii. 31). In that voiceless uplifting prayer before the Sacramental Presence we grow to a most intimate knowledge of Jesus. The Church, our mother, is the Bride of the Lamb, His mystical body. Let us look at her, not like carping worldings, but like devoted and obedient children. In her we shall see Him, and shall grow to love her with a love beside which even the flame of the purest patriotism is but a rushlight, since our country is a thing of time, but she is eternal.

Finally, let us be like men who wait for their Lord (Luke, xiii. 36), watching for His second coming. The world is evil past remedy; and, like the early Christians, we do well to pray for the filling up of the number of the elect, and to say with the beloved disciple: "Come, Lord Jesus" (Apoc., xxii. 20).

SEVENTEENTH SUNDAY AFTER PENTECOST

On Forgetting God

By JOSEPH A. MURPHY, D.D.

"What think you of Christ? Whose son is He?" (Matt., xxii. 42).

SYNOPSIS: *Introduction: Christ in the Temple addresses those who had forgotten God.*

- I. They were in His time the Herodians, Sadducees, Pharisees.*
- II. In modern times the Humanitarians and earthly-minded.*
- III. Results of forgetting God: loss of grace; destruction of interior peace; fear of Death and Judgment.*

Conclusion: Let nothing separate us from the love of God in Christ Jesus.

It was Wednesday in Holy Week. Our Lord was teaching for the last time in the Temple. He was instructing people guilty of the

crime of the ages, for they had forgotten God. Strange place to meet people who had forgotten God—the Temple; but there they were, the Herodians, the Sadducees and the Pharisees. They had forgotten God, because they had substituted something for Him. Man must worship. If he forgets the true God, he sets up an idol in the inner shrine of his heart.

The Herodians had substituted Cæsar for God, and so they asked Christ whether it was lawful to pay tribute to Cæsar or not. He confounded them with the wisdom of His answer. He reminded them of the God they had forgotten: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

The Sadducees questioned Him on their pet heresy. They had forgotten God to the extent that they did not believe in the Resurrection. He answered them, recalling to them also the God they had forgotten: "You err, not knowing the Scripture, nor the power of God—He is not the God of the dead, but of the living."

Then came another group of those who had forgotten God, the Pharisees: "Master, which is the great commandment in the law?" The question was not so simple to answer as it appears to us, for these Pharisees had forgotten God in their zeal for outward observance. The outside of the cup must be clean, the inside didn't matter. Time and time again Christ had excoriated them for this, likening them to whitened sepulchres, fair without but within filled with corruption.

Without hesitation, clearly and simply, came the answer: "Thou shalt love the Lord thy God." The Pharisees were astounded. It was their own law, but they had forgotten it. They were so busied in the observance of small points of the Law that they had forgotten the very fundamental commandment on which the whole Law was based. Fear of God had supplanted love. In the rigorous discipline of the Old Law God is often represented as dealing severely with men. Many of the Jews had forgotten the true God and set up an image of a God who was a hard taskmaster, one to be feared rather than loved.

THE JEWS HAD FORGOTTEN GOD

Christ had come to free them from these false and childish conceptions. He had come to teach them to honor God as a loving

Father: He taught them thus to pray to God: "Our Father Who art in heaven"—He stood before them, the last messenger whom the King would send, His only Son and Heir, the very embodiment and fulfillment of God's infinite love. The eyes of Christ were filled with yearning tears. His heart was beating fast in anticipation of the Passion. They hated Him and would kill Him. He loved them and would save them.

They were doctors of the law and zealots for its observance, but they had forgotten God in the Son of David. He stood in their midst, and they did not recognize Him. They had been witnesses of, or had heard of, His many miracles. They were aware of His claim to be the promised Messiah. They ignored alike His miracles and His teaching. They closed their eyes to His obvious fulfillment of prophecy. Far from giving to Him their allegiance, they held proudly aloof from the following of Christ. They only obtruded themselves to ask embarrassing questions, ever seeking to compromise Him in the eyes of His followers or in the eyes of the Romans, jealous sovereigns of the land.

Never is the loving and tender mercy of Christ more evident than in this last heroic effort to win recognition of God from those who had forgotten Him. With gentle persistence He turned to these learned but hateful Pharisees, and anticipated further questions by asking: "What think you of Christ? Whose Son is He?"—a fair question, dealing with a topic uppermost in the minds of all present. They answered immediately: "The Son of David." They remembered that the throne of the Messiah had been promised to the Son of David, but they had forgotten God in His sublime promise that this Son of David was to be no mere son of earth. God's prophets had bestowed a score of titles on the Messiah in addition to Son of David, which, in fact, was one of the least of His titles. He was to be the Just One, King of Kings, Saviour. Isaiah had said: "His name shall be called Wonderful, Counsellor, God the mighty, Father of the world to come, the Prince of Peace." And again: "He that made thee shall rule over thee, the Lord of Hosts is His name, and the Redeemer, the Holy One of Israel, shall be called the God of all the earth." But the Pharisees had forgotten all this, because they had forgotten God. On His throne in their hearts sat an idol. Its name was Pride.

So, when they answered "Son of David," these earthly-minded, proud and ambitious Pharisees saw only visions of the revival of the national glories of David and Solomon. In the Messiah who stood before them they would not recognize the Son of God. And, because they had forgotten God in their picture of the Son of David, Christ made one last effort to enlighten them: "How then doth David in spirit call Him Lord?" Christ had passed His own death-sentence. Forty-eight hours later these people who forgot God committed the crime of the ages; they crucified Christ, because He said He was God.

IN MODERN TIMES ALSO GOD IS FORGOTTEN

This is a story of two thousand years ago, a page of ancient history; but, alas, the lesson it teaches is still ignored by many in the modern world, for there are many who forget God today—that is, they substitute something for Him. It was, and it is, the crime of the ages, because man injures himself and attempts to dethrone God.

Many today would prepare the world for Antichrist by substituting man for God. They prefer the word of this or that man to the word of God. With them man is prominent, God obscure. Man is exalted, God is forgotten. They worship humanity and they call the worship of God—foolishness. They emulate the serpent of old, and tell us: "You shall be as Gods."

We appreciate the greatness of man, but what is it to the omnipotence of God? Humanity was wrecked, and Christ salvaged it. The modern world ignores this, and continues to commit the greatest of sins, the crime of the ages—it forgets God.

And there are many others in our world of today who have forgotten God. They are all those who love money, who love pleasure, who love earthly honor, who love power or anything else in this world, more than they love God. They prefer these idols to God. It is true that men may love and enjoy the good things God gives to them. But when they love creatures more than God, when they substitute them for God, they are guilty of the crime of the ages, they have forgotten God. They have dethroned God in their souls; they have set up false gods before Him. Be it the lust of money, of pleasure, of ambition, henceforth this is the idol to be served. O traitors to the King of Kings who thundered from Sinai: "Thou shalt not have false Gods before Me."

RESULTS OF FORGETTING GOD

Woe to the forgetters of God! They have defiled the Temple of God within them. St. Ambrose says, "the spirit of God does not dwell in the soul of an evil man." St. John warns us: "He that loveth his life (that is, the man who lives for this life only), shall lose it." They lose the life of the soul which is grace. They lose the peace and tranquillity of soul which Christ gives. They have chosen sinful indulgence of senses rather than interior peace. They cannot have both. Christ alone can give interior peace. "Peace I leave with you, My peace I give unto you; not as the world giveth do I give unto you." Restless and tortured creatures ever seeking new sensations, new pleasures, when will you learn to enjoy the peace of Christ which alone satisfies? When will you confess your unhappiness and disillusionment, and admit with St. Augustine, "our hearts find no rest, until they rest in Thee, O Lord."

How shall those who have forgotten God in pursuit of idols meet God in death and judgment? How can they be separated from their lusts, from their money, from their pride and ambition? What fear steals into their hearts as the shadows of the evening of life fall upon them! Apprehension, fear and despair are their daily bread. In the service of idols they have daily crucified Christ. They hate Him. For no man can serve two masters; he will hate the one and cleave to the other. On judgment day they will stand before Christ. They will stare at Him unknowingly. He will look into their hearts only to find Mammon enthroned there. Sorrowfully He will say to them: "I know you not."

O beloved brethren, pray for those who forget God in their lives. Pray for yourselves and for me that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

EIGHTEENTH SUNDAY AFTER PENTECOST

Confession

By ANSELM PARKER, O.S.B., M.A.

"The Son of Man hath power on earth to forgive sins" (Matt., ix. 6).

- SYNOPSIS: I. *God's way of healing. An Old Testament incident: fact and type.*
II. *God's way of healing the soul. Sacrament of Confession enjoined.*
III. *Use of Confession, with (a) regularity, (b) sincerity.*
IV. *Man's part is itself a great act. But Confession is a Sacrament whereby our Lord works.*
V. *Three special fruits of Confession.*
Conclusion: *Use His ways well.*

When the Israelites in their journey through the wilderness to the Promised Land murmured against God, He sent upon them a plague of serpents whose poisonous bite was fatal; the heinousness of their sin was thus brought home to them. When they cried to Him for mercy, in His fatherly care He chose a means, an easy means, by which they might be cured. Moses was to fashion (Numbers, ix) a brass serpent, and set it on high upon a cross. All who with repentance gazed upon that figure and invoked God's mercy were miraculously healed. These Jews received God's gracious benefits, provided that they fulfilled the conditions God had made known to Moses. Were any so foolish as to neglect what God had commanded, they died of the bites of the poisonous snakes. No doubt, they did not understand why God had chosen that mysterious way of healing. We in Christian times know, as our Lord expressly told Nicodemus, that that serpent was the figure or type of our Saviour raised upon the Cross for our redemption from sin. In Old Testament history God was leading His people that, by means of material events easily understood, they might rise to the understanding of spiritual truths. Sin does harm to the supernatural life of man's soul. Mortal sin destroys that life; every venial sin is as a poison that undermines its healthiness. Man's sin must be removed, and speedily removed, by his appeal to our Lord's great act of Redemption upon the Cross. Yet, like those Israelites, we must fulfill God's conditions, carry out His instructions, act in His chosen way.

GOD'S WAY OF HEALING MAN'S SOUL

There is no need for us to dwell now on the proofs that God's way is the Sacrament of Penance. The Gospel of today narrates how our Lord worked a miracle as a sign expressly to prove that He had the power to forgive sin. And you know how under very solemn circumstances He conferred that same power on the ministers of His Church. It was on Easter Sunday evening, on His first visit to them assembled in the Upper Room after He had conquered sin and death on Calvary. "As the Father hath sent Me, so I also send you," He said. "Receive the Holy Ghost. Whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained." He added emphasis by a mysterious act—He breathed upon them. With these awe-inspiring words, with this solemn action, He made them judges of men's sinfulness—as the priests of old were judges concerning leprosy, a type of sin—and He gave them power to forgive. God's normal and ordinary way of forgiving sin is through the priests of His Church. He may and does forgive outside the Sacrament of Penance. This is when a man makes an act of love or perfect contrition. A good man can and should make such an act as soon as he is conscious of having fallen. Nevertheless, since His priests are appointed as judges of men, men must submit their sin to the Church's judgment—at least, all and every mortal sin. For if the priest's power of judgment is real, the opportunity of judging must be furnished by submitting sins to "the keys of the Church." This is God's way of healing man's soul. Man will take to himself the fruits of Calvary's Redemption by Confession.

USE OF CONFESSION, REGULARLY AND SINCERELY

Let us realize the stern fact of sin, which is a poison or disease working in man's soul. Let us realize how near is temptation, how subtle; and how mysterious, frail and delicate is man's nature. In brief, our needs call for our Lord's help. Let us realize, too, the solicitude of our Heavenly Father for us, and how in His scheme of sevenfold helps to assist our needs, the Sacrament of Penance has that specific object of curing and healing our souls when they are poisoned, wounded or diseased. Let us but realize, and then we shall understand how, to be practical Catholics, we must needs go to

Confession with regularity and with a certain frequency. He would be a foolish man who, when he seriously ails, does not call in the doctor with his professional skill. Our Lord points to Himself as the Divine Physician—One who knows, One who cares. The man who seeks to assure himself that his soul is always healthy and strong, is both blind and ignorant. It was the dearly-beloved disciple who said: "If we say that we have no sin, we deceive ourselves" (I John, i. 8).

But regularity does not suffice. There must also be a real sincerity. Confession is so quickly made, so easy and natural, that there is danger of carelessness begotten of routine. We are only too conscious—and God Himself knows our weakness—that what we perform frequently we may perform perfunctorily. Novelty carries with it a certain freshness, and special occasions stimulate to special effort; concerning what we do repeatedly, we need from time to time to make a diligent inquiry. Do we also, then, make our Confession with earnestness?

MAN'S PART IS ITSELF A GREAT ACT

Simple, quick, methodical, it may be. But look what in truth you do when you go to Confession. In general, probably you experience little emotion; feelings may not be stirred. To *feel* sorrow, for instance, is not required. For our sensible nature belongs to our *bodily* organism: it is but on the surface of our being. Our acts of religion are in the domain of our soul. What does a man do? First, as a merely natural act, he shows his common sense in turning aside "to cast up his accounts," as every practical business man does at least from time to time. Foolish men there are who do not provide themselves with this opportunity, and allow weeks and months to pass by without really facing their soul, their Maker, the eternal realities, and their own responsibility. Next, as a religious exercise, the making of one's Confession comprises many very real acts. A man is making a genuine act of faith. How does he know that our Saviour will forgive through the ministry of His priests? It is by faith alone. Again, he is making an act of humility. It is humbling to acknowledge to oneself—still more to declare to another—those mean actions, or perhaps shameful actions, of which one is guilty. Once again, he is making an act of confidence in God. Time

and again, and repeatedly, has our Lord forgiven because He was sincerely asked, and yet there has been a relapse into the selfsame fault; yet, we expect Him again to forgive, and our confidence is not misplaced. He does forgive once more. Besides these and many other acts really performed, you conceive a sorrow for sin, that sentiment which most becomes fallen man; and, if your motives rise above selfish considerations and you are sorry because you have offended and distressed so good a Father, your contrition becomes an act of real love—the highest act man's soul is capable of performing. How wonderful, then, is man's own part when he comes to Confession, a part which calls for every conscious effort!

THE SACRAMENT WHEREBY OUR LORD WORKS

But, beyond this, Confession is a Sacrament. In every Sacrament our Lord does the work in the soul. The fruit of the reception undoubtedly varies according to man's preparation; but man's preparation is but to remove the barriers and obstacles which might hinder the working of our Lord. As the ploughman loosens the soil so that the rains of heaven may penetrate and it may be made ready for the seed that will fructify, so do we put away distractions, elevate and attune the faculties of the soul, break up our hardness of heart by compunction. This preparation our Lord expects and demands. The more sincere, the more earnest the penitent, the greater the fruits of the Sacrament of Confession.

SPECIAL FRUITS OF THE SACRAMENT

What are the fruits of Confession? The primary purpose of Confession is the forgiveness of sin. But, as sin is real and far-reaching in its evil effects, so too is forgiveness, which is the restoration to healthiness and all that healthiness implies. Three particular fruits of regular and sincere Confession abide in the soul.

First, a spirit of compunction of heart becomes an abiding habit. There may well up throughout daily life both often and easily—according to the proverb, “Out of the abundance of the heart the mouth speaketh”—conscious acts of sorrow, and those best acts of sorrow which are also acts of love.

Secondly, a delicacy of conscience is the fruit of a good Confession. A man's conscience is a most helpful gift from God. Con-

science is the light to his path, that he may see his way, avoid the pitfalls and rocks of scandal. Conscience provides a man with a sensitiveness against contamination; it makes him aware of the occasions of sin. It makes him shrink as by some spiritual instinct from what would harm his immortal soul, as bodily sensitiveness to pain makes one, for example, withdraw the hand from resting on what burns and is therefore liable to injure permanently his bodily limb. Woe to the man who has deadened for himself the appeal of his conscience! Precious is this sensitive safeguard from danger.

A third special fruit is strength of will. Often a man knows what is right, what wrong, knows what to him is an occasion of sin; but he is too weak to withstand, and his halfheartedness even makes him court danger. Hence our Lord in this holy Sacrament gives strength of will and firmness of purpose.

In brief, the Sacrament of Penance is appointed for the healing of man's soul, for his restoration to health, for the maintenance of the vigor of healthiness. As health of body is, next to life itself, the most precious of God's material gifts, so health of soul is His most precious spiritual gift. To be healthy in body, we need not think much about our health, still less should we be brooding over our ailments. But we must do one thing: we must live according to the laws of health. If, in our spiritual life, we value and use, both with regularity and with sincerity, our Lord's wise provisions, if we act according to the Church's ways, which are His ways, then holiness, and growth in holiness, and the vigorous activity that holiness produces, will be a characteristic of our lives.

Book Reviews

PIUS IV AND THE COUNCIL OF TRENT

Dr. Pastor's previous volumes have been so well received by the historical world that a review of the present and concluding volumes* seems almost superfluous. Yet, the subject matter is so important and the treatment so correct that a few words of description and appreciation may not be amiss. These volumes are written in the same tolerant spirit, and display the same wealth of detail and research as their predecessors. The author writes, not as a Catholic or a Protestant, but as an historian. Unswayed by bias or prejudice, carefully weighing every scintilla of evidence, he has produced a work which can withstand the most careful scrutiny.

The period treated was a crucial epoch in the history of the Catholic Church. Forty years had elapsed since the rebel monk had burned the Papal Bull, and bid defiance to Rome and the ancient Faith. During that short period, Germany, France, Switzerland, England, Scotland and the Netherlands had separated from the Fold of Christ. Many abuses of discipline had prevailed in the Church and still prevailed, and the demand for a General Council to heal these ills resounded through Europe. After years of failure and disappointment, the long-expected Council was convoked at Trent in 1545. Under the pontificates of Paul III and Julian III the Sessions were held, although civil revolts and political schemes retarded their progress. In 1552 the Council was suspended, and during the reign of Paul IV no attempt was made to revive the meetings.

In 1559, Pius IV was elected to the See of Peter. This is the period treated by Dr. Pastor in the present volumes. Although his reign was short (1559 to 1565), its events were important. He reconvened the Council, and brought it to a successful conclusion. He signed its Decrees and confirmed them in the Bull "Benedictus Deus," issued the Tridentine Confession of Faith, aided in the preparation of the "Catechism of the Council of Trent," and published the Decrees of the Council in every Catholic country, although France objected to some of the disciplinary Decrees as opposed to the liberties of the Gallican Church and the rights of the Crown. In the Brief of Approbation, Pius IV obliged the bishops to introduce the reforms inaugurated by the Council, and established various Congregations to enforce them. Under the direction of the Jesuits and with the aid of St. Charles Borromeo, he opened an ecclesiastical seminary at Rome to educate the future clergy.

**The History of the Popes, from the Close of the Middle Ages.* From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr of the London Oratory. Vols. XV and XVI. (B. Herder Book Co., St. Louis, Mo.)

The completion of the Council's labors and the promulgation of its Decrees was the beginning of the Counter-Reformation, which won back so much of the lost territory.

Dr. Pastor relates in detail the story of the re-assembly of the Council, of its deliberations, decrees and conclusion, and of the labors of Pius IV in promulgating its Acts. In addition, he traces the growth of the new heresy, dwelling particularly on its advance in Poland, France, England, Scotland, Germany and Ireland. The civil strife and political intrigues are considered, and their effect on the ancient religion described. The principal characters, both lay and clerical, are noted, and the various artistic, industrial and commercial advances are explained. A complete list of the books consulted and the manuscripts quoted and a copious index complete the volumes. The volumes constitute, in fact, a comprehensive and extensive compendium of the civil and religious conditions from 1559 to 1565.

These concluding volumes of the series should aid the historical student. The facts are drawn from the Secret Archives of the Vatican and other reliable sources, and every statement has been carefully verified. The old Post-Reformation conclusions regarding the utility of the Council of Trent are fast being dissipated, and the researches of Pastor have aided materially in achieving this result. Today all fairminded historians regard the Council as the greatest event in the history of the Catholic Church in modern times.

THOMAS P. PHELAN, LL.D.

ENGLAND IN THE LATER MIDDLE AGES

The third volume of Mr. Belloc's "History of England,"* is characterized by the terse, vigorous descriptions and the philosophical inquiries into the causes of events which have marked the previous volumes. The Middle Ages in his scheme terminate with 1525, the year in which Henry VIII, under the instigation of Anne Boleyn, broke with the Papacy.

The latter part of the Middle Ages was a period of great transition in England. The successful Lancastrian usurpation swept away the strong tradition of a legitimate line of monarchs, not made by Parliament but with an inherent right to rule—a line which ended with Richard II, a monarch whose often perhaps misunderstood reign is dealt with very fully and carefully by Mr. Belloc.

Side by side with this, and no doubt closely associated with it, was the gradual collapse and disappearance of the Feudal System. These

**A History of England*. By Hilaire Belloc. Volume III. *Catholic England: The Later Middle Ages. A. D. 1348 to 1525*. (G. P. Putnam's Sons, New York City.)

and other things were, if not absolutely the results, at least closely bound up with that terrible visitation of the fourteenth century, known as the Black Death. This fearful pestilence arose in the East, spread to mercantile ports like Genoa and Marseilles, and finally reached England. What proportion of the populace it slew, it is impossible to say; but this is certain and of the first importance, that, during its sway, there were ten deaths of clerics for every one in corresponding and normal periods. The result of this was farreaching. In order to supply the parishes, very imperfectly educated persons were ordained, and the great religious houses, which probably never afterwards contained anything like their previous numbers, also seem to have taken in very unsatisfactory subjects with the attendant consequences of a lowered discipline. Add to this the unhappy state of affairs in connection with the Papacy—its exile in Avignon and the Anti-Popes—and it is easy to understand how the religious feeling of Europe and of England in particular became weakened.

The Lancastrian usurpation came to an end with that strange product, Henry VI, sane or not, but certainly wholly unfit for a kingly position. To this succeeded the base brood of Tudors, originating as bastards and terminating with a bastard, through whose lusts and machinations the Dowry of Mary, as England was for many years called, was rent from the Church. The Tudor episode is only partly dealt with in this volume; its fuller treatment no doubt remains for the next. We can only note in passing the gradual growth and progress of what were afterwards to develop into full Parliamentary institutions.

There is, however, one very significant point, dealt with in a very full and interesting manner in this volume, which must not go unnoticed. During the earlier part of the times treated in this volume, the legal and official language of the land was that Norman French which had been brought into the country by the Conqueror. The business of the Courts was conducted in this language, and it was that which was spoken by the nobility and gentry—no doubt also by the higher clergy, though, to be sure, Latin was and for a considerable time remained the *lingua franca* of ecclesiastics and men of learning. The common people spoke some sort of Teutonic patois, but in the latter part of the Middle Ages all this became changed. English developed—the English of Chaucer—so much so that towards the end of the time official and legal business began to be transacted in this tongue. Even to this day, in Parliamentary and legal procedure, tags of the old Norman French are still in use; but the change which made England uni- instead of bi-lingual, and gave it that tongue now spoken by so many millions on both sides of the Atlantic, belongs to this period.

BERTRAM C. A. WINDLE, F.R.S.

A NEW TREND IN THE SHORT STORY

The art of the short story, though popular enough in all truth, does not seem to enjoy much prestige among readers of books. People like to read on for "what happens next," and the choppy suspenses of short narratives in series do not satisfy them. Years ago all our great authors confidently faced the public with volumes of "tales"—Hawthorne, Poe, Bret Harte, Kipling. Today few care for this kind of book-making. Recently, however, a new form has made its appearance and seems to have a chance of success. This is the collection of short stories between which there exists a definite connection. One does not meet the same characters or continue the same adventure. But the background, or at least the author's purpose, abides throughout and supplies a unity that is found delectable.

M. E. Francis is an experienced story-teller. One finds throughout "*Idylls of Old Hungary*,"¹ her most recent book, an imprint of delicate craftsmanship and narrative sense. The scene is Hungary prior to the Great War and its disturbances. We are introduced to surroundings well-nigh patriarchal in character, where the "lady of the castle" lives close to her peasant subjects, sharing their joys and misfortunes. It is a pleasant, human country which many will like—in this fictional account—because it is so different from places to which they are accustomed. The various stories themselves do not, it is true, afford very much that could be associated with the term, "thrilling plot." Sarolta, for example, is a gentle maiden who arrives home late from dancing on the village green to find that her father, who has also been celebrating in company with his cup, has locked the door. Frightened at noises, thoughts of roving gypsies and glimpses of shapes flitting in the darkness, she takes refuge in flight through the forest and finally perches herself high up in a tree. When morning comes, she finds herself before the hut of a man who proves to be the very attractive Istvan Zinsky. Their meeting begins a very unceremonious courtship which soon ends happily. Such a story would be nothing at all were it not for the delightful touches of lore and graceful diction which give it real charm. Perhaps the most touching narrative in Mrs. Blundell's book ("*M. E. Francis*" is, as everybody ought to know, the pen-name of Mrs. Francis Blundell) is entitled "*A Slavonian Shylock*," and has to do with a sacrifice made by the Baroness Betty to save the love-affair of a maid from shipwreck. All the stories, however, have genuine savor and human quality.

Being editor of the *Hibbert Journal* is surely not an easy task (for the magazine tries to reconcile so many irreconcilable points of view), but it seems to have left Dr. L. P. Jacks time to gratify many a literary

¹ *Idylls of Old Hungary*. By M. E. Francis. (B. Herder Book Company, St. Louis, Mo.)

desire. *The Magic Formula*² comprises twelve stories culled from the author's several collections, and is unified by something that might be termed a "spiritual intention." They are not Catholic, but Catholic readers who are interested at all in the religious psychology of people outside the Church will find them most interesting and profitable. Dr. Jacks is the master of a style which has great ironic power as well as poetic grace. The title narrative concerns two youngsters who, meditating on many things at boarding-school, discover a "magic formula" for making old people happy. It consists in nothing more occult than asking for the time. Surprisingly enough the formula has, in the end, a particularly powerful effect upon the two lads themselves. One of them at least reaches an understanding with life. Another striking tale in the safe vein is entitled "White Roses," and concerns a professor who came to learn the meaning of both love and immortality through the effect of a peculiar but beautiful experience. In still other stories, Dr. Jacks studies the collision of the popular mind with abstract ideas. "The Poor Man's Pig"—in which a Socialistic organizer's ignorance of the respect which is properly given to porkers in certain English country districts proves his undoing—is particularly delightful.

The Magic Formula is a sophisticated book. It is also concerned with religious psychology in a way which is both subtle and prevailingly sane. One cannot predict for it, as a consequence, anything like wide success, but one does hope that the discriminating will give it some attention. Good writing, though it is not everything, is nevertheless good. And, when there is associated with it so much close study of human nature and so much cheerful humor as Dr. Jacks compresses into his volume, it becomes an excellent thing. Indeed, in many ways the reader will be reminded of Father Martindale's best work. The English gift for combining sturdiness with delicacy is so commendable a thing that one wishes it might be coveted a little more warmly in this country.

GEORGE N. SHUSTER.

Other Recent Publications

The Names of Christ. Readings from Fray Luis De Leon. Translated from the Spanish by a Benedictine of Stanbrook. With a Preface by Fr. Benedict Zimmerman, O.C.D. (Benziger Bros., New York City).

The Humanity of Jesus. By Fr. Moritz Meschler, S.J. Authorized Translation. Second Impression. (B. Herder Book Co., St. Louis, Mo.)

"The Incarnation," says Bishop Headley, "is, as it were, the human language which interprets the divine and eternal thought of God, since it

² *The Magic Formula.* By L. P. Jacks. (Harper and Brothers, New York City.)

has enabled us to know and love God in a way which to natural reason would have seemed impossible." Hence it is that, among all classes of devotional and doctrinal works, those on the Sacred Humanity have a peculiar importance and fruitfulness. Hence it is too, that the preacher, whose duty it is to bring home the thought and the love of God to his listeners, will prepare the way for the accomplishment of this mission when he gives to literature of that kind a favored place in his reading. For the thoughts that he will give to his people from the pulpit, will be the thoughts with which he himself has been communing. It is well, no doubt, for the preacher to discourse on the nature of God and on the divine perfections, to strive to picture for the congregation the meaning of God's infinity, eternity, goodness and love; but the fact remains that, when he speaks to them of the Incarnation, he brings the divine nearer to their understanding and to their affections, and thus helps them to perform more readily and fervently the all-important duties of serving and worshipping Him who is their First Beginning and Last End.

We recommend, therefore, as very suitable books for the spiritual reading of priests "The Names Of Christ" and "The Humanity of Jesus." The former—written about 1575 by a Spanish Augustinian who was noted as a great poet, theologian and student of the classics, and who is called "the Spanish Horace" and regarded as the link between the great Spanish mystics and the Renaissance—is one of the favorite books of spiritual reading in Spain, but is little known in other countries. The work seems to have been suggested to Fray Luis by St. Bernard's sermon on the Name of Jesus, and consists of explanations of the many titles that were given to our Lord both in the Old and the New Testament, such as the Shepherd, the King, the Lamb, etc. The work is, therefore, a treatise on the various prerogatives and offices of our Lord. Fray Luis wrote these pages while a prisoner of the Inquisition, but his orthodoxy was later vindicated, and there is no doubt about the great merit and value of his treatise.

Fr. Meschler's book is also a study of different features of Christ; but here the aim is to picture, not so much our Lord's glory and His claims to our worship, as His holiness and the example He sets before us. The book is made up of essays which appeared in *Stimmen aus Maria-Laach*, and which at the request of many readers were collected together and published in book form in 1909. The great interest of the book can be inferred from the subjects, but, to be appreciated as it deserves, it must be read. The subjects are: *Our Lord's Asceticism; His Art of Education; His Dealings With Mankind; His Wisdom in Speaking and Teaching.*

Liturgical Sermonettes. By the Rev. Frederick A. Reuter. (B. Herder Book Co., St. Louis, Mo.).

"Of making many books there is no end." So wrote Ecclesiastes (xii. 12) long before the age of printing. And "habent sua fata libelli." Though censors sometimes almost "make" a book by their condemnation, they cannot give viability to a mediocre or even a fairly good book by their recommendation.

Though sermons are and must be something very personal, there is no end of new sermon books to supply matter or models for those that feel the need of such helps. There must be some among us who buy these books with the hope of getting preaching ideas or viewpoints out of them; yet, I have never found one of these hopeful buyers who was quite satisfied with his purchase, and who did not declare himself able to write a better sermon—or at least to preach a better sermon—than these makers of sermon books. This is likely to be the belief of every one that consults this latest sermon book with the hope of learning how to preach to children on the liturgy. There are here doctrinal statements couched in language that is not exact and clear and intelligible by children. There are theological terms that need to be translated into language forms suitable to the child mind and to the non-theological adult mind. There is much else that the average priest among us is likely to find fault with, both in matter and in form. And yet, if one of these critics were to write and to publish such sermons, there is hardly one among the rest of us that would not find much to criticize unfavorably. Writing sermons and preaching them effectively is a most severe test of our religious culture, of our understanding of the religious needs of the people, and of our own practical everyday lives.

There is much complaining about the ordinary sermons heard in our churches. I have heard it said that the average preaching in non-Catholic places of worship is better than it is among us, because preaching is about the only thing our separated brethren have outside of more or less indifferent music. Though I have no first-hand knowledge of preaching in non-Catholic churches, I do know that there is the same kind of complaining about their preaching, and at least as much of it. Protestant church papers make no secret of it. Good preaching has probably never been very common, because it demands, if not uncommon gifts, at least uncommon training and religious self-discipline and painstaking preparation. With all the sermon books that have ever been published, and for that matter even with a carefully memorized sermon, a preacher may still fail to impress his hearers and to satisfy their religious hunger. Sermon books may be read and assimilated, but they should not be plagiarized verbatim. They should be digested and distilled through the mind and heart of him that wishes to appropriate their matter. The most important thing in preaching, earnestness of the most sincere and honest kind, cannot be got out of the best sermon ever preached by another. Earnestness must be begotten in the preacher's own mind and heart in order to impress and to stir up the hearers. Earnestness of this kind, plus a sufficient knowledge of religious literature—which is very important—and a fairly intimate knowledge of the hearts and of the needs of his audience, will make any priest a good preacher. All these things are within the reach of the average priest, if he will but live religiously enough and be zealous enough to work hard and to prepare his sermons according to the technique of the homiletic art.

Nevertheless, books like these "Sermonettes" have their uses. Most priests will get some direct and considerable indirect good out of them, provided they read and use them critically. They will be disappointed—if not deceived—by finding some misinformation like the statement that the

Saturdays of Lent are days of abstinence. In this country we have the Wednesdays for additional abstinence days in Lent. The statement (page 65) that the stole is required for preaching is not correct. It is merely permitted where custom sanctions it, but it is prohibited for funeral sermons (Decree, June 14, 1845, n. 2888). Some points are treated unsatisfactorily, as for instance the Stations of the Cross. This is a splendid preaching subject, and ought to be treated from time to time, but the information given should be exact and satisfying and stimulating. The manner of making the Stations should be described in detail, and the conditions for gaining the indulgences should be defined minutely.

The stories given mostly at the end of these little sermons are usually good, and can be made the starting points for forceful religious instructions that will stick in young and old heads. There is a storyteller's art that can be acquired, and should be acquired, by those that have as much use for it as a preacher. Most of us have use for it, and in preaching it is valuable. The best story can be told so that it will fall flat and remain ineffective. A very common story and everyday incidents can be dressed up so effectively that they will become tonics and stimulants for the discouraged and the indifferent and the lazy. It is not necessary that every story be true in all its details, but, whether it be a true story or a legend or fiction, the verisimilitudes must not be violated. Even the pagan poet Horace (*Ars Poetica*) insisted on the probabilities, and he formulated the law of the story probabilities for all times in these classic words:

*Ficta voluptatis causa sint proxima veris.
Nec quodcunque volet poscat sibi fabula credi:
Nec pransæ Lamiæ vivum puerum extrahat alvo.*

There are true happenings that are stranger than fiction, but it must be made quite clear that they are actual happenings and exempt from the law of verisimilitude.

The diction of the work under review is far from being flawless, and the English in general is not of standard grade. Some of the subjects are not practical. For children one needs considerable art, and sermons preached chiefly for their benefit should be very much to the point and adapted to their intelligence. All hearers of good will are ready to make certain allowances for language imperfections in a spoken sermon, provided they are redeemed by true earnestness, but no one may hope to "get away" with such things in a written sermon. And, when one asks for criticism on a printed book, one should not be surprised when one gets it, nor too much shocked when it is altogether not to one's taste.



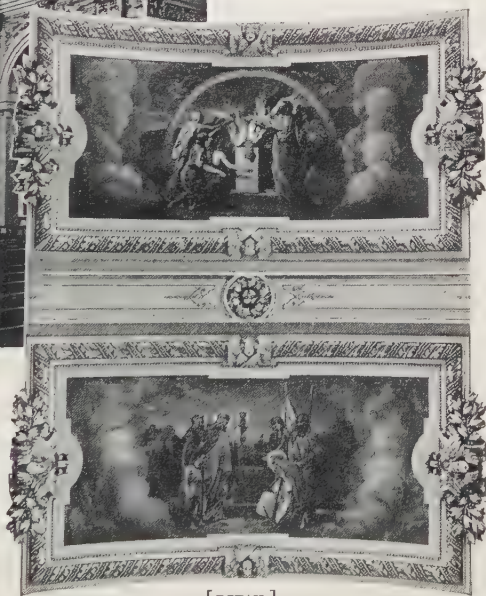
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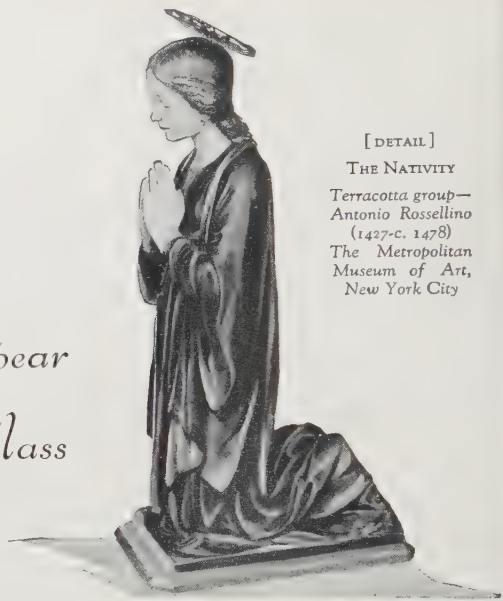
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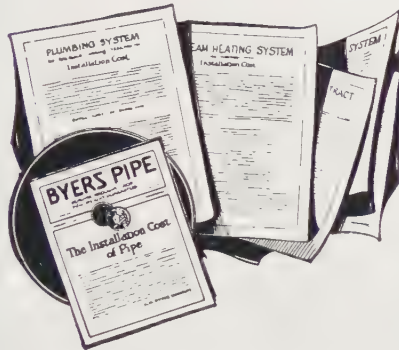
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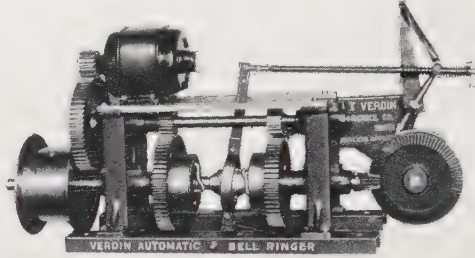
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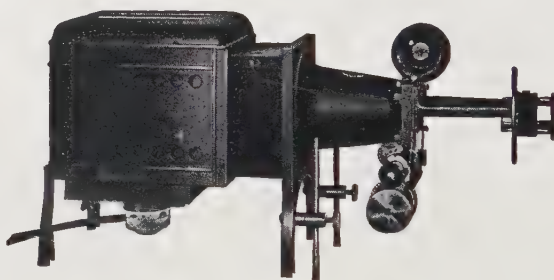
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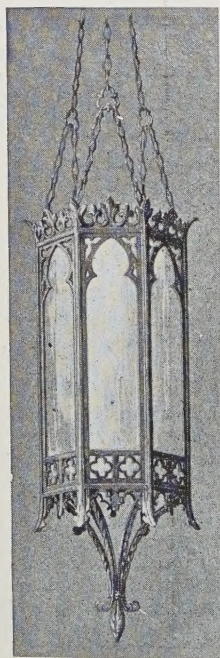
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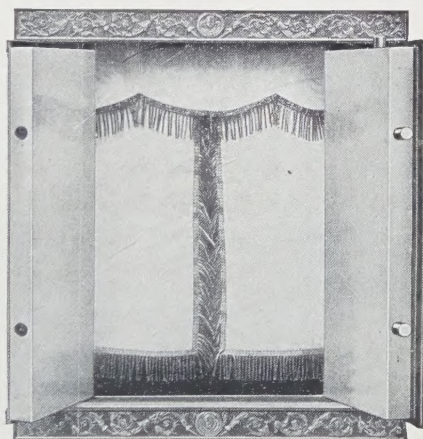
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